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NOT only to our President and his cabinet but to all Christian citizens the question of Mexican relation is a subject for anxious thought—a problem of great and growing importance. What ought to be done? What does the spirit of Christ impel us to do for our neighbor, the Mexican?

We plan to make the March issue of this magazine a Mexican number. Besides accounts of our work for fellow citizens of Mexican blood, important articles will be presented upon Mexico, the Mexicans and the present relation between the people of that republic and our own.

TIMELY, well put and of first importance are the two articles upon evangelism, that of Dr. Reed and that of Professor Barnes, which we publish in this issue.

With the approach of the Lenten days, the harvest season of the year, our thoughts inevitably turn to the supreme task of the church—that of leading men to Jesus Christ. Those who watch the weather are finding tokens—that the days of refreshing which we have so long desired and so sorely needed are at last drawing near.

A spiritual revival for the twentieth century is unlikely to repeat the type and methods of the nineteenth. The Divine Spirit meets changed human conditions by modified ways of working but the saving truth will be the same, the power, the same, and the results the same. If one may judge what is to be by what is already beginning to appear, one of the characteristics of the movement before us will be the private, quiet, straightforward testimony of Christian men—Christ's witnesses—who out of their own experience will certify to their fellow men the reality and precious worth of the Christian's faith.

A MAN whom all our readers should know is Rev. Charles C. Merrill, D.D., the newly-elected promotional secretary of the Commission on Missions. He takes the position temporarily held by Dr. Frederick L. Fagley. Dr. Merrill will be associated with and probably will be chosen as chairman of the Commission's Promotional Council. This is a body of the first importance. It is charged with the general oversight and coordination of all publicity and promotional effort put forth by the Boards for the purpose of raising missionary funds. This position is one that requires uncommon wisdom, energy, tact and patience—all the more so because of the readjustments necessary for the successful unification of our missionary work which is now in process.

Dr. Merrill is a man who would seem admirably equipped for this difficult task. He possesses the qualities of a leader, is a fine organizer, a remarkable executive, a master of detail. To this he adds the practical wisdom gathered from long experience in similar tasks. He has effectively served New England Congregationalism as secretary and chairman of the committee of the Massachusetts Congregational Conference in charge of apportionments, as New England secretary of the Layman's Missionary Movement and as secretary of the Vermont Congregational Conference. For the past four and a half years he has been superintendent of the Congregational Conference of Illinois, which has greatly prospered under his leadership.

Having been invited to undertake these exacting duties on our behalf, Dr. Merrill has loyally responded to our call. We congratulate the churches and missionary Boards upon their success in securing the services of so able a secretary. He should and doubtless will receive the whole-hearted support of his fellow-workers everywhere.

Individual Responsibility

HENRY DRUMMOND, in his book entitled "The New Evangelism," has a word for those who are exploiting mass psychology, and would save the world by wholesale methods. It was written fifty years ago, but the gospels of the New Testament were written more remotely than that and are not yet out of date. What was true fifty years ago may be worth recalling today. Let us hear him: "The power of the individual—the value of the unit, this is the great truth for churches. Men, not masses, have done all that is great in history, in science and in religion. This is a truth which we require to be taught again today. Every atom in the universe can act on every other atom but only through the atom next to it. Work with units, but above all work *at* units. We have spoiled ourselves by thinking to draw thousands by public work . . . by convocations and councils. Christianity began with one. We have forgotten the simple way of the Founder of the greatest influence the world has ever seen—how he shunned mobs. One by one his disciples were called. The past has no masses. Students of the new science of sociology may deny the truth of this, as they will, but it still remains a great and important truth that throughout the past of the human race the doings of conspicuous persons have been the only things worthy of remembrance."

When the stress is so largely upon wholesale evangelism and wholesale methods of benevolence to carry it on may we not ask if we are certain that we are upon the right track in these last days in overlooking the power and the responsibility of the unit?—A. F. B.

The Judge is Interviewed by a Freshman

"THEY tell us in college that the old-fashioned ideas of right and wrong are worn out—that the thing to do is to chuck them and find something else to go by. Beauty, they say, will do the trick. What do you think, sir, of that line of talk?"

"I think," said the Judge, "that line of talk is own cousin to what you call 'bunk.' I think they are trying to put something over on you men by giving you another name for the same thing."

"You mean that beauty is the same as right?"

"Yes; when applied to human behavior—precisely the same. What are the traits of a beautiful character? They go a good deal deeper than fine manners. They are such things as courage, honor, sincerity and friendliness. Wouldn't you say so?"

"Sure."

"Beautiful they certainly are; but notice: they are also good. Nothing is beautiful in human conduct that is not right and nothing right that is not beautiful. Look at it the other way. When you say that a man 'has a yellow streak,' what do you mean? You mean he lies, he's a coward, he's a hypocrite or something of the sort, don't you?"

"That's about the size of it."

"Well, such things are certainly ugly enough, but they are no more ugly than they are wrong. I tell you, Jack, a man can do nothing ugly that is not wrong and nothing wrong that is not ugly. If my neighbor finds it easier and simpler to call what he aims at 'beauty of conduct' instead of righteousness, I have no quarrel with him. It comes to the same thing. The important matter is that we all put up a steady fight for real manliness, which, whatever you name it, is the very finest thing in the world."

"What I don't like about the right and wrong standard," said the freshman, "is the way folks use it on you. They make a club of it. 'Here, this is right—go to it! See, this is wrong, cut it out!' That's the way they put it up to me and I'll not stand for it. What I do and what I don't do is my own business."

"I agree with you, dear boy," said the Judge. "The man who makes an arbitrary demand that I conform to his standard, however excellent that standard may be, does violence to my personality. Compulsory goodness is good for nothing.

"And yet, Jack," he added, "there is a sense in which one person may with honor accept the authority of another. Whoever knows more than I do and gives me the benefit of his knowledge, so that I may see and choose for myself what he points out, that man becomes, in a noble way, my master. The biggest fool of all the fools is the one that knows it all—the fellow no one can teach. In music, art, literature and science there are masters whose authority we freely acknowledge and whose assistance we eagerly seek. Why then should we refuse the help of those who have mastered the supreme art of living well?"

"I see," said the freshman.—S. L. L.

The Habit of Going After the Devil

"THE habit of going to the devil" is the striking title of an article in a recent *Atlantic Monthly* which without doubt many have read. It consists actually of quotations of gloomy prognostications on the state of the church and society; and it covers more than a century. The well-chosen excerpts show that a pessimistic view has always seemed justified to some. It is an effective warning lest we permit the evident wrongs of our time to lead us to undervalue the corrective processes which will overcome them. For, happily, the event has often belied a gloomy prospect.

We might profitably consider our missionary heritage as the *habit of going after the devil*—in order to thwart him at his nefarious work.

It would seem quite plain that at no point is his baneful presence more evident just now than at the point of race contacts, particularly in America.

Race prejudice, always endemic, has of late become epidemic. Today there is no single area of human life in which the testing of Christianity is more crucial than in the checking of this plague.

The habit of going after the devil in his efforts to block the Kingdom of God through race prejudice has been one of the best habits of Congregational people all through the years. Hence the American Missionary Association; hence likewise the inter-racial elements in the American Board work; in that of the Extension Boards, and the Education Society.

Yet of these all, the American Missionary Association has been most specifically charged with the carrying on of our crusade of brotherhood.

There was a time when the appeal of the Negro race—with which more than any other it has been concerned—was so strong and so apparent that nothing but the statement of it was needed to win support. And support came: in lives of men and women whose devotion is a part of the glorious traditions of eighty years; in gifts of money to carry on the schools; and in legacies intended to perpetuate institutions which it had planted where the need was greatest.

Today more than one hundred and forty trust funds mark unmistakably the place which its great ministry has held in the loyalties of Congregational people and others. Everybody who is at all interested, knows of the greatest of these trust funds, that given by Mr. Charles M. Hall, amounting to more than five millions of dollars.

Partly as a result of the work itself—producing as it did leaders in every kind of human endeavor—the economic status of the Negro, the Indian, the Oriental in America, has risen.

As a result the sort of need now existing is not the same as that which originally wrung the hearts of Congregational folk. It is not the same and it is not so easily nor so inexpensively met. Unfortunately, it would appear at times that the disposition to meet the present need of the less advanced groups has been proportionately lessened.

The records show that for several years the funds placed in the hands of our specialists in race relations have decreased in amount. This past year the decrease to this one enterprise was nearly thirty thousand dollars in gifts from the living.

With the current year a new percentage comes into force and will further reduce the apportionment church support of the American Missionary Association by an amount conservatively estimated at sixty-five thousand dollars.

Is the present the time to slacken either our interest or our support at a point where increasingly the thought of the Christian world is focused?

Some say "yes," and point to the fact that in comparison with other denominations we have done more proportionately for the Negro than any others.

Is the scale of our work to be determined so?

No other Protestant group has done anything on a large scale for Turkey. Are we, therefore, under compulsion to reduce the amount of money devoted to Christian work in Turkey? Few other groups have done so much for higher education. Should we, therefore, lessen our emphasis on that phase of Christian advance?

It would seem to the writer, who has had wide touch with the various phases of our Congregational missionary enterprise, and who is heartily convinced of the fundamental importance of every phase of it, that these questions call for thorough and dispassionate rethinking.

The habit of going after the devil will not be the effective habit that it has been among us, if we turn over increasingly the responsibility for our rainbow division, with its vital contacts among nine races, to our dead comrades who have favored it in their wills. Their interest and benevolence was hardly intended by them to be an excuse for a lessening of our sense of responsibility *for*—or as a measure of our loyalty *to*—one of the most difficult and demanding unfinished tasks in all the world.—H. S. L.

The Supreme Task

By LEWIS T. REED, D.D.

Dr. Reed, the well-known minister of the Flatbush Church of Brooklyn, is Chairman of the National Council's Commission on Evangelism and the Devotional Life.—EDITOR

DURING the months that are now before us the Christian church has an opportunity to exercise its most sacred function, viz., to make vivid and winning the very life of Christ throughout our whole body of churches. If by the grace of God the comfort and strength of Christ could be universally felt among our nine hundred thousand members, not only would joy and peace be within our ranks, but the life of the whole nation would be exalted and purified. To the clamor for solutions of the problems of the national life, the Christian church has supremely one answer to make—the answer of the New Testament: "Believe on the Lord Jesus Christ and thou shalt be saved." Because that answer is so simple, so unequivocally personal, so penetrating into the abodes of self-will and self-indulgence, it gains little attention in publications and surveys. Nevertheless, it is the unchanging, time-tested reply of a church founded on the faith of men and women in Christ, their redeemer and enlightener. Methods of proclaiming that message may change, but as long as we have the New Testament, the Christian church will believe that it has no duty equal to that of winning the allegiance of the human heart to Christ and the obedience of the human will to his will for righteousness. No church is worthy of its calling and no minister is true to his ordination who does not labor with devotion to make every man, woman and child within their circle of influence know that there is one only way of life, peace and joy. We are now in the very crisis of our year's work religiously. From January to Easter minister and people are called to use every power and devote every talent to the supreme task of so living, teaching and proclaiming the gospel of Christ that the challenge of the Christian life will have to be met by every one within the field of the church.

The first essential in the faithful performance of the Christian task is that every pastor should clearly see and earnestly accept his duty and opportunity. "Lord, that I might receive my sight!" "Lord, that I may see with sympathy the thousands that need thy life for their own lives! Lord, that I may consecrate my preaching, teaching and living to driving home the conviction into the hearts of men that there is one way of eternal life, one means of salvation here and hereafter, namely: the wholehearted participation in the life shown us by Jesus Christ." These weeks before us are the weeks fo searching, earnest, profound, persuasive preaching "Lord, touch our hearts that we may love. Lord touch our lips that we may speak."

The Communion Class

There are methods that can be used effectively i securing the results for which we pray. Ever church in our denomination that has a group o young people ought to have an Easter Communio class, meeting weekly for several weeks befor Easter. The advantages are many. Such a clas revives the pastor, keeps him young, and makes hin know that his ministry is worth while. No pasto can meet his boys and girls weekly for six or eigh weeks in a Communion class without getting som rays of the Kingdom of Heaven into his own heart Boys and girls make no happier discovery than tha their pastor is not just a solemn figure in blac clothes, but a human being with a fatherly spirit The Communion class is an open door throug which passes freely from old to young the lovel spirit of sympathy and sincere good will. Th Commission on Evangelism offers to pastor courses of study that have been used successfull in these Commmunion classes. Thousands o young people have come into the professed Chris tion life through the agency of the Communio class. It is an approved and Christ-like method.

A Gospel For Adults Also

Let us not make the mistake, however, of be lieving that the Christian gospel can persuade onl adolescents. Far from it! We should, indeed, con fess the weakness, if not falsity, of our message i we did not insist that Christianity is so true, rationa and essential that it can be presented convincingl to mature men and women. As a matter of fact mature men and women are probably as willing a they have ever been to listen to a vital, seriou message spoken by a consistent, intelligent preache The fundamental hypotheses of Christianity ar much more widely accepted in this country than the were a century ago. Mr. Charles Stelzle has bee conducting a kind of nation-wide survey, throug the agency of one hundred and fifty newspaper from New York to San Francisco, of the religiou attitude of the American public. The *New Yor World* commenting on the results of Dr. Stelzle' questionnaire, to which 125,000 people responded said: "Contrary to general opinion, Americans hav

not departed from the religious position of the forefathers who founded this country. . . . The expression of religion is different, but even upon a statistical basis religion is seen to be making steady progress." In 1800 Protestant church members numbered 7 per cent of the population; in 1850, 15 per cent; in 1890, 22 per cent; in 1925, 26 per cent. On the specific questions asked in the questionnaire, the percentage of "yes" votes was as follows, averaging the replies from the whole country:

Do you believe in God?	91%
Do you believe in Immortality?	88%
Do you believe in Prayer?	88%
Do you believe in the Divinity of Jesus?	85%
Do you believe in the Inspiration of the Bible?	85%
Are you a Member of a Church?	77%
Are you a Church Attendant?	76%
Would you be satisfied with a Churchless Community?	13%
Do you have Family Worship?	42%
Were you Raised in a Religious Home?	87%
Are your Children in a Religious School?	72%
Do you believe that Religion is a Necessary Element in Life?	87%

These replies were secured in such a way—namely, from readers of largely circulated newspapers in the East, West, North and South—that they provide a true test of American convictions, and are of enormous encouragement to the Christian preacher. The fact that 91 per cent of the people around you may be assumed to believe in God removes the first obstacle to your approach, and provides the strongest encouragement to the hope that they may be brought into professed membership and definite service in the church. In short, while every pastor should heed the warning words of the psychologist and statistician who tell us of the large percentage of adolescent professions of faith and the small percentage of adult confessions, let no true pastor of intelligence conceive that a dead-line is drawn at the close of the adolescent period, beyond which it is hopeless for him to go. On the contrary, beyond that line, waiting for the approach of a sane, intelligent, sympathetic, spiritually-minded minister, is a great company of upright and worthy men and women, religiously inclined, but who for some reason or other never committed themselves in youth to the Christian life. The minister who craves the fellowship of honest, reliable, genial, modest men may well give a generous part of his time to establishing relations of confidence with people outside his church, as well as inside it. It is not the gospel that is on trial—the gospel is eternally true. It is not the people, for they are of all sorts. It is the minister himself. Can he, by the indwelling of God, be all things to all men, and always as true as the gospel itself? At least, he must try.

Week-End Evangelism

A splendid plan, especially for the use of churches in the smaller communities, has been evolved by another denomination under the name of "Week-End Evangelism." According to this plan, arrangements are made whereby a certain church has the assistance of three visiting pastors who, during the week-end, cooperate with the local pastor. Coming from a distance or at least from another locality, the visitors have both the advantage of novelty and the strength of numbers. The curiosity of the town is aroused by the very announcement of this visitation. Beginning on Friday afternoon with a house-to-house visitation by the pastors in couples, the first meeting would be held on Friday evening, followed on Saturday by further meetings, and the widespread announcement that Sunday will be given to meetings in which all four of the pastors will take part. Stimulated by the atmosphere of expectation, it is easy to make the Sunday meetings distinctively evangelistic in character. The first result that is achieved is a warmer fellowship among the ministers, owing to their better acquaintance; secondly, a keener appreciation of church fellowship on the part of the churches whose ministers are engaged in the service, and finally the decisive effect on the community which is achieved by the united effort of an unusual group of pastors.

While this plan of week-end evangelism has now been quite definitely organized and is in operation in certain parts of the country, there is nothing so difficult or unusual in the idea itself. The writer recalls that, in previous pastorates in small towns, scarcely a winter ever passed when the pastors of near-by churches, drawn together by a genial spirit of fraternal affection, did not conduct some such series of meetings in one or more churches. Nothing would be more thoroughly Congregational than for the churches of an association or a vicinity to undertake, of their own motion, some tentative plan of week-end evangelism. After all, the methods that succeed have one secret: namely, unadulterated affection for one another and pure love of Christ. The names by which things are called make very little difference. What we do seek is the vitalizing of town and city with the reality of a redeeming gospel, which must be transmitted through human lips and empowered by consistent human living.

Rural Evangelism

By PROFESSOR W. D. BARNES
Rural Life Engineering Department, Hartford Theological Seminary

LYMAN BEECHER once said that "the greatest thing one human being can do is to bring another human being to Jesus Christ as saviour." The art of introducing men to Christ, to borrow a phrase of W. D. Weatherford, is evangelism. It begins with spreading the good news of God's great love in Christ. Its task is accomplished when God has shone in a heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ."[1] "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."[2] For, to use a vigorous definition, "evangelism is the aggressive propaganda of the Christian life."[3] In the broadest sense, it is "the art of helping men in their quest for a complete life."[4] As a Roman Catholic interprets it, it is "bringing about the union of the soul with God through the mediatorship of Christ."[5] The application of this art to those living in the open country is rural evangelism.

A Proposed Method

The purpose of this article is less to define than to outline. It would suggest a method of evangelism which persuades. "I, if I be lifted up from the earth, will draw all men unto me," said Jesus.[6] The method to be described will produce similar results, as it is a manifestation of the same spirit. It has done so from the beginning. It will do so now. It is costly, so many will not pay the price. It is accessible to all, so many will not try it. Why wash in Jordan when Abana and Pharpar, rivers of Damascus, are better than all the waters of Israel? It lacks technique, therefore some will regard it as unscientific. It is an art, best handled by the touch of genius, led by the Spirit of God. Its art consists in its artlessness. Long ago they knew it as the method of brotherliness.

In our technical era it might be labeled "Life Engineering."

The Trend Towards Individualism

By way of contrast, it is instructive to notice the trend of evangelical method in this country. Once the evangelistic method depended upon the art of dynamic preaching. Under the spell of the thundering tones of Jonathan Edwards, the reasoning power of Horace Bushnell and the winsome note of Charles Finney, many were drawn into the family of God. In later days the art evolved into a technique. By the time of Dwight L. Moody, method had been developed whereby masses of me were drawn Christward by a combination of se mon, song and prepared after-meeting. In ou decade, which has witnessed the decadence of th mass evangelistic movement, the method had b come highly mechanized by experts of the type William Sunday. Such an evolution of evange istic method might have been expected in a countr which produces a billion toothpicks a year and flivver a minute. The spirit of efficiency would d mand a soul a day or an equivalent of a carton pe hour. Observers note that a strong tide of popula indifference and opposition to the mass produ tion idea in religion has set in. Some becam skeptical of the value of the products of ma evangelism; some felt averse to emotional exploit tion; some felt that the leadership of the Spir of God moved in another manner. Whatever th cause, the fact remains that for the present th pendulum of public interest has swung back to th individualistic evangelism of Jesus. Public opinio recalls that Jesus called Matthew from his booth boughs to follow him. It recalls how he promise to make James and John, Simon and Andre fishers of men. It remembers that he discourse with Nicodemus alone under cover of night, an disclosed the nature of God to the woman by th well at Sychar. It persistently looks back of th day of Pentecost to the time of the individual awa enings under the influence of Jesus. It believ that the Spirit of God cannot be mechanized an that there is no single technique for dealing wi all personalities. This drift of sentiment is equal apparent among rural people. They flocked on to churches to hear the itinerant evangelist. Th were attracted by his preaching, moved by h appeal, influenced to make decisions. Now, as rule, less than a corporal's guard will attend su mass meetings. Tent and tabernacle evangelis efforts and "protracted" meetings are often r ceived without enthusiasm. What does th change in sentiment mean? Does it indicate th rural people are less religious? They are no Does it mean that the arm of the Lord is sho ened, that it cannot save? Absurd. What the It means that there is a stirring of the wind in t tops of the trees; that the dawn is not far awa it means that Christian leaders are being driven the way of Christ; that the dawn of spiritual awa

1 2 Cor. iv: 6. 2 John xvii: 3. 3 C. L. Goodell, "Pastoral and Personal Evangelism," p. 17. 4 Wright-Stewart, "Personal Evangelism," p. 3. 5 Father Thomas Burke, C. S. P. 6 John xii: 32.

ening is near, when they are ready to realize it. The failure of able ministers, teachers, writers, will continue until they realize it. What was the evangelistic way of Jesus? It is the way of friendliness, brotherliness, helpfulness. It is the way of love. It is the way of the doctor to the deep sea fishermen of Labrador, who meets all human needs as best he can. It is the way of the agricultural expert to distressed India, who improves farming methods or alleviates leprosy. It was the way of the Christ on the cross, who by forgiving his enemies drew to himself the Japanese "Gentleman in Prison." It is the way of the loving mother, who seldom fails to awaken a response in the son. It is the way that reveals the love of God and of the Christ, who cares, through the incarnation of love in the modern follower of Christ.

Life Engineering

"Life Engineering" is the new profession that pursues this very old way. The engineer recognizes a loyalty to Christ which makes him ardent for his profession; he recognizes the hungering need of human life for friendliness; he is aware that the social sciences, including the science of religion, are available to help individuals obtain complete life; he has the will to apply them in the spirit of neighborliness. His procedure is to make a personality survey of one to whom he is drawn to help. He attempts to allocate needs in the survey categories which consider the economic basis, physical condition, psychical state, social situation and spiritual status. Proceeding upon the findings of the survey, he makes a blue-print plan. He maps out a course of action, aiming to meet all needs as revealed. His ultimate aim is union of the soul with God through Christ. He ministers in love to the needs in the lower categories, as Jesus did, in order to establish spiritual sonship. To attain this, he has a simple form of procedure.

Fair Aids of Friendliness

As a noted personal worker has pointed out[1], there are at least four possible acts of friendliness. There is the gift of the friend, wherein something material which is needed is provided. There is the self-revelation of the friend, wherein some truth learned in experience is shared. There are the wounds of the friend, wherein an incision is made as with a surgeon's knife, in order to remove that which is endangering the growth of soul. There is the sacrifice of the friend, wherein some costly act is laid upon the altar of friendship. This method of friendliness receives a response. It is for lack of this that the world is dying and churches are failing. By reasserting this love of God and men, because God first loved us—and human life has needs that require it—religious awakening will come that will shake the earth. Humanity has yet to know what God will do with a single life, or, with men and women who are bent on following Jesus in his loving way of living.

Personal evangelism, based on friendliness, finds the open country is the place par excellence for its operation. There people are excessively lonely, because isolated. They hunger for simple comradeship. In the present agricultural extremity they have needs which fall in all the categories of the survey. Now, as always, they are responsive to this brotherly way of Christ. They need "Life, more life, and yet more life."

A Plan That Fits the Rural Church

It is at this point that the new rural church has its great opportunity. The minister that leads in life engineering, prompted by love, will be amazed to find how deep echoes to deep and love is awakened by love. The larger parish idea, in which all peoples of whole areas are served by the churches, is an exhibition of love which arouses love. With its single staff specialized to function over the entire area, it has provided a manifold program, which has created faith, good will, hope. Seeking to supply the physical, social, educational, economic needs of a community, it has struck a responsive chord in the hearts of its people. Expressing love by continuing a program which extends through the week and throughout the year, it has appealed to the judgment of the people whom it serves. Recalling how Jesus gave sight to the blind, food to the hungry, hope to the outcast, friendship to the lonely and healing to the leper, they understand this ministry. In brief, the new and very old way of evangelism, as old as Jesus, as new as the springtime, and more needed than the latest invention, is this: to help people to a knowledge and companionship with God by bringing them face to face with Christ, doing this by walking as Christ walked, living as he lived, loving as he loved, doing as he did, meeting human needs scientifically as life engineers. When the wedding feast lacked its complement, the master of the feast commanded, "Go out into the highways and hedges and constrain them to come in, that my house may be full."[2] As it is God's love that constraineth us, let us constrain men in the same way. They will respond. For love is still the greatest dynamic. They will be drawn thereby into the realm of God, where a loving Father is enthroned in the hearts of his children, who have given him the loyalty of their lives.

1 "Personal Evangelism Among Students," Stewart & Wright.
2 Luke xiii: 34.

Husks and Happiness

A Sequel

FOREWORD—*Two or three years ago* THE AMERICAN MISSIONARY *gave space to a bit of fiction, Husks of Happiness, a sketch of homestead life in Montana. It told of how, following repeated crop failures, caused by four years of drought, the bride and heroine of the story, Marry Morrison, was sent to the hospital for the insane. The husband, Jens Jorgesen, was fighting a losing battle against mortgage foreclosure on his farm. The writer has been urged that he bring the story up to date, in the interest of truth and in fairness to present conditions in Montana. The last chapter follows.*

THREE years had passed since I saw my friend Jorgesen disappearing in a cloud of dust, harrowing his fallow fields. No word had reached me concerning him. I feared to write or inquire about him, dreading the worst, for many of my former neighbors on the farm had been compelled to leave the country, bankrupt.

One sunny day in September, last, I found myself in the pulpit that had been mine years before, during my own homesteading days. At the close of the morning service as the pastor and I were going from church to parsonage we noticed a new Ford standing by the curb and a man beside it with his back toward us bending over the engine. Turning as our footfalls sounded on the walk, he faced us—and I beheld my old-time friend Jorgesen! With a quiet smile of greeting he shook hands heartily. My own thoughts leaped back through the years—ten of them—to the night when he had first appeared at my door. As though reading my thoughts he said with a smile:

"A lot of water has run under the bridge since that time we drove through the mud and snow to get married here." Then without waiting for me to reply he added with an air of finality, "Jump in. I am going to take you home with me to dinner. The Reverend here won't mind, I know. See you again," and he waved his hand in a semi-salute as he turned.

Thinking he might be living in town, working at his former trade, as many of my farmer friends had been compelled to do, I asked no questions. We crossed the railroad tracks to the other side of town, drove out along a straggling street of houses and on into the open country. Inquiries rose to my lips but I waited for him to speak. At last he said:

"Looks like old times, don't it?" and he pointed to great golden straw piles along the road and serried ranks of grain still in the shock; then continued, "Wheat is going from fifteen to thirty bushels this year and some are getting thirty-five and even forty on summer fallow, and corn ground. This is the second good year we have had." "Yes, Mnotana certainly is coming back," I answered, "I have seen it the same way all over the state except in spots where hail or grasshoppers have cut down the yield, and in some of the dry sections.'

"Good! I am glad to hear it. It will give some of these poor devils a chance." He slowed down as we turned a corner and pointed ahead. "See that road? It's twelve miles as straight as a line. We had to drive fifteen roundabout when you were here.' "Yes, I recall that," I replied and waited for him to continue. "We couldn't raise crops so we built roads," and his face relaxed in a faint smile. "I remember once you told us how in exchange for food to keep them from starving the Hebrews built treasure cities for Pharaoh. Well, it was a life-saver for us. We got some cash we needed bad and had the satisfaction of doing something that did not prove wasted work before the summer was out. Do you know it's a wonder we all didn't go crazy!'

I caught my breath and waited for his revelation thinking, "Now he will tell about his wife in the asylum—perhaps of her death, a happy release from a life of horror." But the train of his thoughts skirted the edge of the precipice as narrowly as a railroad sweeps around our mountain curves.

"You remember that day you came out to see me when I was dragging my field?" Expecting an apology for his abrupt leave-taking I almost interrupted him with a word of excuse but he went on as though the need had not occurred to him. "Well I had about made up my mind to pull out and leave the country. I had read a lot about the Peace River country—in Canada, you know, up toward Alaska. 'The River's End' we have in the movies I was about ready to quit the game—let the bank take the place and all. I was thinking to pull out some dark night for the line—it's only about ten miles from home, you know. I figured I could dodge the Mounties with a wagon-load of machinery and as much stock as I could lead and drive. That's what I was planning the day you came. I knew it wasn't right, wasn't honorable—wasn't Christian Parson," and he looked me full in the face.

"Before you came out and preached," he continued after a pause, "it wouldn't have made much difference to me, or to a lot of us. But even at that, when I told you of my wife being in the asylum—well, it all came over me with a rush and I had to leave you or I would have been swearin

ght in your face. Yes," and he shook his head owly, "I'll be honest with you. I'd been swearing lot during those last two years before Mary went way. I think perhaps that might have made it orse for her." He stopped a moment and went on. I stood it for the first two years—the crop failures -but the third got me going and the fourth . . . ell, I lost all my religion. Then when they took er away, I was a raving fiend for a while. Maybe ou don't know that I was a cowboy before I took p land. No? I was a wild one at times. In those ays I would walk into a saloon and if the bar-eeper was slow in serving drinks, I would reach ver and pick him up by the collar and drag him cross, then jump over, myself, and get the stuff. I ould shoot up the town on the way home and all ie rest of the wild, foolish, rotten things.

"Well, it all came back to me that terrible sum-ier. Thank God there were no saloons this time nd moonshine was not so plentiful as now. When ttle Billie was around I never swore but when I as in the barn with the stock or in the field and mething went wrong, I would let go and then all ell broke loose." He stopped the car and took out is handkerchief to wipe his wet face. I was cool rom the speed of the car. "Yes, I thought the God ou had preached about was a devil; for I had raightened out after we were married and joined our church out home. And then as a reward I as getting it in the neck—cursed, rather than lessed, and busted at last." He stopped speaking moment, then steadying himself with an effort he epped on the gas and we shot forward. After a me he began to talk again.

"But God has been good to me—better than I de-erve. I am going to stay by the old place. These ankers helped me out when I wanted money and ow that they are in danger I will not be the man help break them. They take other men's savings hen they go down. When prices get better I will ell half the farm and pay out the rest before I get o old to work. 'It's a long, long trail a-winding'—member how we used to sing it at the church par-es during the war? Why, here we are!"

I had not known where we were for many miles, ie new straight road leading me over an unfamiliar ail. He stepped over the side of the car to open ie gate in the wire fence. "Just drive through for e and I will put it up again," he said. So we did nd he stepped in over the side and took the wheel. We're home!" and he drove down a steep wind-g roadway to the building now in sight below. e swept round the screen of trees that had at first structed the view.

I, too, was now at home. The fields far down where I had seen him that day in the dust were yellow stubble now except for a strip along one side where fall plowing had begun. Veritable hills of straw were heaped at intervals of a few hundred yards—several of them on the mile-square of wheat. The shoulders of the hills or on either side of the house and the gentle slopes were green with almost springtime freshness as a result of the early fall rains. Milch cows rested in the shade contentedly chewing their cuds. Horses switched lazily at the flies as they crowded together in the corner of the pasture fence. As we glided down the last curve and stopped before the house, the only sound I heard in the quiet of that Sabbath Day was the trickling of the spring water from the pipe into the trough and the overflow from that as it splashed into the garden ditch. I recalled the dried up desolation last seen here.

What a contrast today! Rows on rows of green corn stalks, heavy with ears, tomato vines neatly tied to tall stakes, the red and green fruit glowing in the sun. Yellow summer squash, rows of cabbages, carrots, parsnips, onions—only the dried up potato vines indicated the end of summer.

I took it all in at a glance as we turned to the house by way of the front porch. The corner posts were wide columns of waving green vines springing from a base of yellow and red nasturtiums. The garden fence I had just passed was a hedge of sweet peas of variegated hues. Inside the screened porch I noted a rug and a low rocking chair, and in the corner a clothes basket with a beruffled, blue-silk border about the top. Jorgesen led the way thither and was about to lift the cover when we heard behind us a low, warning, "Sh-h."

I turned slowly, almost resentfully, making up my features to face a new mistress. In a flash, I now understood why Jorgeson had said so little about certain matters. I turned at last after a scarcely audible kiss behind me indicated that home greetings were over. Jorgesen tried to prepare me, for he was speaking as I turned.

"My wife"—he hesitated—"God gave to me."

My reluctant eyes, rebelling at the usurper, lifted slowly from the hem of a flowing lavender robe, were arrested a moment by a white, slim hand hanging limply, crept a bit further up, were checked by a grinning boyish face peering from behind her. Then taking a quick breath I swiftly lifted my eyes to the face of—Mary Morrison!

"I have you to thank, Parson." Jorgesen broke out. "I might have lost myself in Canada but for your coming that day. I was called to the asylum soon after to see Mary. Fall rains came last year, as this, and I could tell her that the ranch was green

again. She was better even then. You see they put the 'dry-land' patients in a garden of flowers and green grass. It's medicine to them."

"It's heaven, Parson," his wife exlaimed. "When first I remembered, I—I thought I had died and was in heaven with the angels—the nurses dress in white, you know. An irrigation ditch is made to wind through the garden and a lakelet is in full view of our window, and trees conceal the high walls."

I watched her as she talked—the same tall, slim figure, not so plump as the matron I had last seen; indeed, more slender than the bride I remembered so vividly. The great change was in her face and her hair. The round cheeks were gone and the roses in them. Pale and thin her features were a her great eyes glowed in the shadows about the glistening now with a film of happy tears. Bu was struck and almost startled by her hair. O bound in golden masses about her head, it was n parted and drawn simply back—but snow white.

"We want you to baptize our baby, today." T sweet resonance was still in her voice that h thrilled me ten years before. A new timbre riched it, bringing an added depth from her perience in another world. She was talking aga "We are going to call her Margaret Montana our little girl that died, and for our home—c home state," she repeated, "where we are going be happy and where we are going to stay."

Christmas Day Among the Veterans

By HARRY R. MILES

THE Christmas Fund has again outdone itself, yielding $65,248, as against $58,735 last year. This provides the Christmas Emergency Fund, the story of whose blessed work through all of 1927 cannot be told until the end of the year. Something can be said now of the glad Christmas day and sense of freedom which the Fund brought to hundreds who never dare to spend a penny until they have stopped to calculate.

It made Christmas a marked day. It is good to picture the minister, just under seventy, who writes: "When I received the check this Christmas morning I felt somewhat like the little boy with whom I had just exchanged Christmas greetings, decked out in his Indian costume, and dancing on one foot, who looked up and said, 'They can't tell me th'aint no Santa.'" A minister, stricken with articular rheumatism and for years tied to a wheel-chair, wrote: "The Christmas and New Year's remittances came exactly at the right time. It almost seems that we cannot endure such accumulated joy. My wife acts like a girl again, and she was raised a Scotch Presbyterian. She really appears to forget that the past twenty-five years were ever hard. Even my little rolling-chair that has carried me about the house for so many years enters into the glad spirit, and jumps the spaces between rugs without a miss." The oldest living missionary of any denomination on the northwest coast, whose service of fifty-one years was as rich as it was long, wrote: "I was so staggered by the Christmas check that it has taken me several days to get in shape to acknowledge it."

Thrills. It is good to picture two brave women each of whom was recently left with a brood of children to educate. One writes: "They say t people are today continually hunting for thrills. can truly say that I experienced the most delig ful one when your letter came on Christmas mo ing, and I caught sight of the enclosed check. T addition to our income enables us to meet the ex expenses brought by the cold weather, which regular income cannot quite cover." The ot says: "We never dreamed of such a gift. daughter said, 'Oh, Mother, do you think that should keep it? Don't you think that there others who need it more?' I thought the same, said, 'It is a gift, and we must not return it.' So day we hope that we may join those who can gi not of their abundance, but of that which t themselves need." A third mother, whose child are further along, wrote: "It is hard for yo folks to do, at Christmas time, without the li extras that other young folks have. We indul in a real Christmas dinner this time." Hundreds families from coast to coast had once more little extras that brought memories of happ Christmas days. Other families had no children brighten the day, and the check brought all Christmas there was. From one such a letter ca "Thanks! thanks! thanks! I never had money welcome in all my life. It comes just in the nick time to help us get in our Christmas dinner."

A colored woman wrote: "Your gift came to in a needy time, for I was almost without fu this Christmas, but when I received your letter eyes were opened, and I fell on my knees thanked my God."

Not extras, but necessities. While the Christ Fund brought a glad day, most money did not

or extras, but for necessities. One man wrote: The Christmas check came just when I needed it worst. We were out of money and had only a small supply of provisions. It paid rent, interest and taxes." A man who is all alone in the world wrote: Without this check I could not have paid my room rent for the next two weeks, and there are other necessities that could not have been met without it." A minister who is building a little home says: Thanks to the Christmas check, the interest on the mortgage against my place is paid. My taxes are paid. Half of a three years' insurance is paid. I can pay the rest of the insurance with my January remittance, and have plenty to feed my wife and me the next three months." A widow who was evidently in trouble wrote: "Your Christmas gift came just in time. I had been dreading to borrow enough money to make the last payment for taxes on my house which were to be paid before this month ends. While I was still thinking of the problem before me, the morning's mail was brought in and your letter with its check. The eyes that are partly covered with cataracts filled."

It supplied fuel where fires are most needed. A pensioner in Michigan writes: "Thankful we are for your grand Christmas present. Surely it was a godsend coming when wife and I were both sick, and the coal bin pretty low; and we had need for other things, and fifteen dollars taxes on our little cottage to pay." The wife of a bed-ridden pensioner in Manitoba wrote of his check: "Our funds were gone, and so was the wood pile. You see how very welcome that great gift is. God bless those good people who contribute to the Christmas Fund."

It helps to keep children in school. One widow writes: "I will be able to keep my boy in school." Another says: "No one knows how to appreciate a gift like this unless in my condition, with two girls to keep in school and one almost ready to enter a college."

The water supply for the barn. A pensioner who has turned farmer writes: "I have piped water from the house to the barn and the poultry houses, about twenty rods, doing all the work myself, which saves a lot of hard work in lugging water, which we could see would be an impossibility in the near future. We have finished paying for a good cow. The money comes just in time for these things and taxes."

Pay for medicine and the doctor. A woman who has spent her life doing for others and denying herself wrote: "I am so happy about my Christmas gift that I don't know how to voice thanks. I have been suffering for want of medicine which I could not afford and now this money will help me so much." Another wrote: "I have been wondering just how I was to pay my doctor's bill. I am blest beyond words."

The new sensation of receiving. Some who have always done for others experienced for the first time the sensation of being cared for. One writes: "I have always known the blessedness of giving but, eighty-four years old, I have learned when in need how blessed it is to receive. Thank you." A wife who has shared the large and wide ministry of her husband writes of her first Christmas check: "In the past it has been a pleasure to us to give our mite to help in different branches of missionary work, but never before have I realized what a help these gifts have been to those unable to longer work, where money was constantly going out and very little coming in."

These letters tell what the money meant, but they tell of a still deeper meaning in the Christmas remembrance.

The Climax

The closing words of the letters which carried the Christmas checks were: "With the love of 5,000 givers who wish you a joyous Christmas." This fellowship meant to men out of active life and missing the personal touch of a parish more than money. One minister crippled by a fractured hip wrote: "Seventy-six, unable to walk, when alone in my room my heart is made to rejoice with joy unspeakable." Another who is on crutches exclaimed: "If we could only take the hands of all the givers to this Fund and thank them each a thousand times for their kindly aid in these times of suffering and need, how it would relieve the deep emotions of gratitude!" A widow who has been exiled by poor health from her native heath writes: "Please say to the 5,000 who sent the Christmas gifts that not only this Christmas-tide but every day of the year will be easier to bear because of the spirit which has prompted the giving and the kindness and understanding which shines through it." A man past eighty whose active work was in an isolated island near Canada wrote: "The feeling that we have 5,000 in our fellowship who at this glad festival have turned their thoughts to us, past our days of usefulness, makes rejoicing in our hearts." To all these the Christmas remembrance becomes almost a sacrament of fellowship. One of them says: "Is it returning childhood that creates a mystery around this check? It is like the mystery in our hearts when we sing, 'From whom all blessings flow,' for how little we know of the sources of goodness and good will."

Evangelism in Wood and Stone

By WILLIAM W. LEETE, D.D.

EARLY upon becoming a field secretary for the Congregational Church Building Society, I was commiserated by one of my friends because of the subject with which I had to deal. He called church and parsonage building a dead and mechanical job, with lots of business involved in it and a small amount of religion; to interest people by talks about it seemed to him a most unreasonable expectation.

But the value of an opinion on such a subject is determined by the amount of sanctified imagination which one possesses. There are many who have eyes to see and see not. What different stories persons in the same party will tell of an excursion into the fields and mountains, the venerable woods or beside the many sounding sea! Of a Peter Bell it will always be true as Wordsworth said,

> "A primrose by a river's brim,
> A yellow primrose was to him,
> And it was nothing more."

But Tennyson's scientist picks the "flower out of the crannied wall" and his meditations upon it involv not only the history of man but the very existen of God. Whichever way we turn, the more there to us the mo the world ha for us.

CENTER CHURCH, NEW HAVEN, CONNECTICUT

Spiritua things are spiri ually discerne As men gro rich toward Go they see ne meaning in a objects an events. Th meeting - hous which I saw a a child is no the meeting house which see today. A that I once sa there was great whit building on th village gree whose gracefu steeple rose to marvelou height and o whose apex perched a roos ter gorgeous i gilded feather and turnin about with every change o the wind. Feel ings of rever ence could bu possess m through prayer and sermons o a Sunday morn ing, but the hardly survive the visits I pai on other days t the belfrey where bats with funny ears and nose clung to the rafters and squeaked out their protes at every effort I made to dislodge them.

The value of a church in those days could registe

itself only in terms which the child understands: that is, in terms which are physical. But could I visit there now, I should not be thinking of things, but of spiritual transactions that had taken place there. Doubts . . . and fears . . . and searchings of heart . . . dawnings of hope . . . decisions changing the whole course of life for children and children's children . . . communings with God on the banks of the river of life . . . beatific visions not lawful for a man to utter!

Personality makes locality and so covers the earth with shrines. The Sancta Sophia has been swept away again and again by fire and insurrection, but one cannot look upon it as it is today and not hear the voice of the golden-mouthed Chrysostom. Still sings about the church at Milan where Augustine was baptized that choir whose voices seemed to the convert on that day of days as the Alleluias of the heavenly host. Shakespeare makes the banished Duke in the fields of Arden find "books in the running brooks, sermons in stone and good in everything." Would it not be strange if Christians did not find a spiritual meaning in buildings especially set apart for the service of God?

What Others Have Felt

There is an evangel in wood and stone and serious-minded people recognize it. When I was a pastor in Illinois a member of my church made trips several times a year to the East. Among other places where business called him was New Haven. When in that city he generally attended the Sunday services at Center Church, and I once asked him why. He replied, "I know there are other fine churches in New Haven and there are other able ministers, but that which draws me to the Center Church is the thought of all that has happened there. Near that spot men have worshipped for over two hundred and fifty years. And do you know, when I sit in that church the faces of the founders and of their early successors seem looking down upon me from the walls. I am surrounded by a multitude of those who have borne witness to the faith and I feel stirred to do something worth while myself." There is a multitude that could share in that feeling concerning that particular church. The building is one of the most perfect of the Georgian type of architecture and we are glad to print a picture of it upon page 444. The beams for its construction were floated down the Connecticut. The war of 1812 was then in progress and as a special privilege the admiral of the English fleet then investing Long Island Sound allowed the timbers to be taken on to accomplish their religious purpose. The commander of that fleet was Admiral Hardy, in whose arms Nelson had died at the battle of Trafalgar.

But feelings similar to these above described can exist when neither age nor art are especially in evidence. I once preached in a church in New England that was far from being attractive, but in it a man led me down the side aisle to the very last pew; then laying his hand reverently upon the rail of that pew, he said, "Fifty years ago, right there upon that very spot, I bowed my head and gave my heart to God."

> "What's holy ground
> 'Tis what gives birth
> To holy thoughts in souls of worth."

The New Church and the New Heart

Whenever such thoughts are stirred a gospel of the new heart is preached. The house of worship, no matter what its type of architecture, performs such a service.

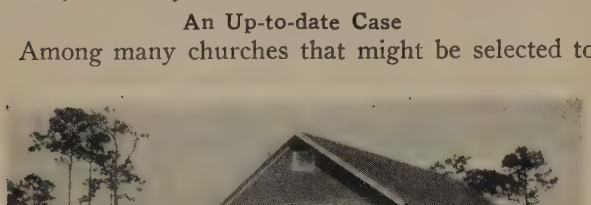
Every community is morally and spiritually poorer that does not have a fitting house of worship. The very fact of the existence of such a building is a sermon. There are thousands of communities in this country that have no such building. Some of them do not realize its worth, some of them are too small to provide for it. Nevertheless the communities are to be pitied. The pastor of a village in Kansas of only two hundred and fifty people but with hundreds more within three miles stated the truth when he wrote this fall to the Building Society, "A new house of worship will mean more to this town than any other physical structure. It will be a benediction to all who pass by it in the street and it will have a great message of life especially to the group of high school students who daily come hither and whose plastic minds are sensitive to all impressions."

Quite in keeping with what we have said is the fact that religious awakening often occurs in connection with the building of churches. Almost always at dedication time unusually large numbers are received into membership in that church. Ministers come to expect it. A pastor emeritus, out of long experience, writes as follows of a church in Oklahoma that he once served. "It was a joy to discover how the genius and labor of the pastor has converted the old building into the new and remarkable church building we were privileged to dedicate. He has secured at a minimum cost a cosy auditorium with perfect acoustics for worship and all kinds of accommodations ample and convenient for educational and social purposes. When the spiritual ingathering—which I confidently expect must follow the liberal gifts and labors of the de-

voted people—has been harvested, we ought to have a strong church in that strategic home missionary territory."

An Up-to-date Case

Among many churches that might be selected to



CONGREGATIONAL CHURCH, PALM CITY, FLORIDA

illustrate what has been said, I will write of but one. It is one of our smallest and newest. The picture of the building is before you. It looks out on the St. Lucie River, Florida, and they call the place Palm City. The heart and the brain of the enterprise was a woman. She had sought the quietest place in the South in order to get back to health. When prostrate upon her bed at the only hotel in the town, the proprietor's daughter said to her, "Let's bring this dead old town to life. Let's start church services in the club house."

That service took place. It was in a little Southern cabin with a leaky roof. There were seventeen persons present. The pulpit was a rickety old stand. The hymnals had no two pages alike and the collection was taken in a future trustee's hat. With a daring voice that shocked even its owner, this woman having counted the collection of three dollars and twenty-four cents announced: "It is the first contribution toward a church for Palm City. From this day forward every offering each Sunday shall go to that purpose until we build and dedicate the church." That was January. In March a circle of seven women was regularly meeting to pray. The tourists went away, but little by little the money came in. Friends in New York joined their prayers with their gifts and created new hope. A land company offered a church building site. At Easter $715 was in the treasury. The church was reorganized under the council of Rev. Mabel Q. Stevens. The Florida Congregational Conference examined and licensed Lucy T. Ayers —for that was this remarkable minister's name to preach. Through summer heat the builde toiled. In October, the Florida Southeast Coa Association received the church to its membersh and the Building Society promised a grant of $60 Of that gift this preacher writes, "The purpose that good Society took on a new, great, vital mea ing to me. I hope some time they will let me gi a lecture and a sermon in their behalf, for I lo to tell our churches out of my own experience wh that Society meant to me in those days of struggle

Dedication came on December 18. The buildi was packed and a crowd outside looked in throu the windows. They would not dedicate and owe dollar, and yet they lacked thirty dollars.

Along the walls on that dedication occasion we men who had not, at first, cared to be counted friends of the church, but while the first hymn w being sung they wrote on a piece of torn pap and sent it from hand to hand to the pulpit. read thus, "Little minister, you just go on ahe with the meeting; we sure will see you through

And there, today, stands not only the litt church but a parsonage beside it and anoth woman, Rev. Ruth F. Sergeant, congregational ordained, ministers to a changed and responsi community. Though now engaged elsewhere Christian work, the woman whose work was Palm City as life from the dead, writes of her su cessor thus: "Constructive, progressive, evangelic —she is building up a splendid church."

Churches declare not only the great mysteries our faith; they reveal also the lives of men a

CHURCH AT WARREN, CONNECTICUT

women who walked with God. The walls of t buildings in which those men and women w shipped become in a measure identified with the

The Christian student cannot look at that prim little church on the roadside at Warren, Connecticut, shown on page 446, and not think of the Sturtevant family who went out from it to be great Christian educators; and of Charles G. Finney who became the great evangelist. Buildings no more pretentious than this could tell stories of thrilling interest. Were this article not already too long, we would gladly call some of them to mind. A great addition will be made to the life of the modern church when it transmutes into spiritual realities that which now is but wood and stone.

With the Young People

By HERBERT W. GATES

EVERY time that Mr. Stock leaves a fresh copy of the Young People's Bulletin on my desk and I read its practical and stimulating suggestions of plans and methods and materials, I find myself hoping that every leader in young people's work is reading it too, and profiting by its help. The number for October to December has this paragraph at the beginning:

"*Before You Read Further.* Order your copies of 'A Year's Program for Young People.' Almost everything in this bulletin takes it for granted that you have the book. It will be the guide for the year's work. Twenty-five cents a copy. Secure copies for your pastor, superintendent of the young people's department, president of the society, leader of the Scout troop, chairman of important committees."

What One Pastor Thinks of It

And that leads me to quote from a letter from Florida, giving the judgment of a wide-awake pastor there concerning this Program.

"The Program is really fine, intelligently suggestive to a busy pastor and young people alike. Our copies are already becoming well worn with use. When I took up my duties a year ago, our young people's work was in the condition all too often found: we had a group of young people with great but undeveloped potentialities. Older folks assumed most of the responsibility and did most of the talking.

"Our mutual friend, Charles Fisk, introduced me, much to my delight, to the Program. It did not take long to make necessary plans and some radical changes. The result has been very marked. Older people are rarely in attendance, outside of the counsellor and myself. The young people fully realize that it is a young people's society. Membership is limited to those under twenty-five.

"In September a group of us appointed an October committee. The members met at our house for supper, and then we settled down to business. This committee chose as the slogan for the month, 'We Set the Pace.' We decided to have two leaders for each Sunday: one in charge of the devotionals and one for the discussion. We also decided to have the former serve every night for a month. The devotional leader has come to me each week and we have gone over the *Wellspring* service of worship, adapting it to our local needs. It has been a genuine pleasure to observe how this leader has developed from meeting to meeting. She is now capable of handling a much larger meeting—composed of adults.

"Each week the discussion leader spends some time with me in study of the topic and the best method of handling it. It is surprising indeed what the most diffident and self-conscious of young people can accomplish with sympathetic counsel and training. The Program is certainly a great help in the effort to train the church leaders and officials of the future.

"We have had the November committee for dinner and plans have been perfected for the coming month. The slogan for this period is 'We Carry On.'"

That's a good word for the Program, and incidentally, what a revelation of the finest kind of constructive leadership on the part of this pastor. We have seen young people's meetings faithfully attended by the pastor as part of his "pastoral duty." With the best intentions in the world, his presence was a damper on the occasion. Perhaps this was because, in the minds of the young people, he was there on "police duty." But in this case the pastor does his part before the meeting happens. Whether he is actually present at the meeting or not, probably does not matter so greatly, but if there, I venture to say that he is one of the crowd.

The attitude of young people toward their pastor largely depends upon whether they think of him as one who is "laboring for them," or sharing with them a rich and growing experience.

What the Bulletin Gives You

In this Fall Bulletin, for example, are ten short paragraphs, each giving practical hints, with data, on matters of interest to every live planner of programs. Hints on worship and the materials there-

for, Father and Son Week, and timely books. Inside we find a column on the Christian Endeavor program for these months, and another on Scouts and the Church Program, and so on through all four pages, packed full of the most suggestive advice with not a word wasted. And all you have to do t get this regularly is to send your name and addres and position in the church or school to Secretar Harry T. Stock, 14 Beacon street, Boston, Massa chusetts. A word to the wise is sufficient.

Through the Eyes of a Student

By ROGER E. ELA

The following article taken from a private letter addressed by the writer, who is a student at Dartmouth College, to Secretary Stock, offers so many worth-while suggestions on Young People's work that with Mr. Ela's permission, we offer it to our readers.—H. W. G.

I DON'T believe that the average young person of high school age is bothered much by "serious subjects." Such questions as life work and religion may be brought to his attention, but I don't think they worry him. I am afraid that very often, when serious subjects are brought up for discussion, the process is merely one of rationalizing the conventional thing or attitude in the conventional way, without scratching the thought-surface of the individual. It seems to me that this is one of the biggest opportunities for young people's organizations, and yet the field where they are most apt to fall down. The blame for this fault of sticking to thoughtless conventionality without investigating other possible truths is hard to place. It is different in different places. But, whatever the cause, the result is too often the murder of topics with good possibilities.

As I think of the societies with which I am familiar I am convinced that the predominance, or even the presence of adults is largely responsible for the super-formality, conventionalism, and dearth of thought which afflicts them. Some adult guidance at the hand of a sympathetic young-older person is desirable, but anything more is apt to throw a wet blanket on the whole thing. It isn't natural for a young person to discuss personal problems before older people whom he does not know intimately. Therefore, he keeps still or else says the conventional thing.

Thus, many societies fail in what is perhaps their biggest job—the spiritual and moral development of young people through open and thoughtful discussion of the "serious subjects" which they should be considering. And when the young people's organization fails to meet this need, it goes unmet with the average high school student, for, at school and at play, other things demand his attention and the young people's meeting is practically the only occasion that brings young people together in groups.

Suppose this need is not met. Is not the young person who has been exposed to conventional re ligious ideas and who accepts them without ques tion or discussion well prepared to go away fro home and out into life? I don't think that he i I don't believe that this kind of young person reall accepts Christianity. I think, rather, that his stan is usually the too prevalent attitude of indifferenc He follows along to church because it seems to b the "good" thing to do, and, because he hasn thought about it at all, he doesn't even know wha he believes.

But what of it? Isn't it all right if he goes t church and tolerates church doctrine? It isn't! I the first place if he hasn't given Christian ideal some really serious thought, he won't consider ther important enough to apply to his every-day life, an he won't do it. If he has basked in conventiona and unquestioning acceptance, he may have th whole thing knocked out of his head when he get away to college. There he is going to find that hi professors don't put much faith in convention an unquestioning acceptance, but rather, that thing must be submitted to measurement by the standard of reason, and careful inquiring thought. He ma find some logical-sounding arguments against Chris tianity and the omnipotence of God, and if he hasn done some careful thinking on these things, to se their value, they may be entirely brushed aside b these new influences. The average young perso entering college is defenseless against reason in ma ters of religion, and he finds himself in that pos tion because his church and his young people's o ganization has failed to help him to understand h religion through questioning and thoughtful discu sion—because they have allowed him to go on i indifferent acceptance, without knowing the prin ciples for which he nominally stands.

In place of this conventional and thoughtle acceptance of doctrine, young people should be en couraged to consider the arguments for and again Christianity carefully and frankly and be led reach definite convictions of its value while the

are still under the guiding influence of the home and the church, so that when they go out and confront other influences they may know what they stand for and be able to carry through their ideals.

This can come only through free and unhampered discussion in young people's church organizations where thoughtful consideration of anti-Christian contentions is given a place beside the reiteration of conventional ideas. Possibly the need is being met now—possibly I am over-excited by a few instances of thoughtless meetings and older-person dominance that I have seen, but from my observation I feel that there is still a decided need for education along these lines. You may get the idea from the above that I am one of those fanatics who think that nothing that is conventional can be right, that we must have new things and new thoughts, and all that, but that isn't my idea at all. Rather, I think that most of our unquestioned ideas are right, but I believe that if they are to withstand the battering of reason and inquiring thought, they must be the result of reason and real thinking, and the most practical way to do this is by free, unhampered discussion in young people's groups.

The Serious Subject

To return to the subject: the "serious subjects" that are bothering young people. I said that I didn't think that the average high school student was bothered very much, but nevertheless I do think he realizes that there are problems which he will have to face sometime and I believe he is glad to discuss, or attempt to discuss, them in Christian Endeavor—at least as a welcome relief from the usual 'dry' meeting.

I suppose questions of right and wrong face all high school students, but I don't think they feel any real problems until the last part of their four years. Some seem to feel it during the last year and a good many more come to realize that there are serious things to be considered during the last few weeks before graduation. When it does come, it seems as though you are facing a great field of barbed-wire entanglements, but it still seems to be at a distance and nothing is very clearly defined. You just begin to wonder about life work, marriage, economic problems, and life in general, as well as religion and social problems, and it all seems like a big, hopeless mess. You feel rather incapable of coping with it all and unless you have someone to talk it over with, it is apt to leave you in a kind of daze.

Searching Questions

Probably life work comes as close to home as anything, and you are apt to do a good deal of wondering and asking along that line. At least, that has been my experience. When I got away to college the number of these bothersome questions became legion. What does the Bible amount to, anyway? Is it the inspired Word of God, or just the ideas of human beings? Aren't there other religions just as good as Christianity? Can I reasonably believe in the omnipotence of God? Isn't the whole God idea just the product of imagination, to explain mysteries which could not be otherwise explained by primitive knowledge? Is it Jesus the man, or Christ the Son of God, that we honor? Is our religion a good fit for our present scheme of things? What about missions? What's the use of church, anyway? How can we judge between right and wrong; moral and immoral? How much is custom to be followed? What do present moral trends mean? What is going to be the effect of growing luxury and idleness in this country? Are we approaching an end like Rome's? How rotten are politics? Is our constitution too antiquated for our present nation? What does the present fifty per cent use of the ballot mean? Is democracy a good form of government? What about early marriage? What does the growing percentage of divorce mean? Is this the beginning of the wrecking of the home by present trends in business and industry, and the equality of women and men? Can and should it be stopped? What possibilities are there in socialism as a cure for political and economic evils? Is there such a thing as divine guidance in choosing a life work, or are so-called visions and divine inspirations just products of the imagination and sub-conscious mind, governed in their form by the individual and his environment? Is there a God? How far can you carry this theory of evolution? What should our attitude be toward other races? Are we doomed to a race war, and a class war as Stoddard and Marx tell us? What makes this universe go on, if it isn't God? Is mass higher education good or bad? What's the purpose of life, anyway? Many of these questions and stands have been forbidden ground before, but come up free through college contacts and become the subjects for discussion in the 'bull sessions' that run into the wee sma' hours in every dorm.

"To these might be added the seemingly endless questions of sex, war, the power of emotions, and religious doctrine such as future life, virgin birth, and the miracles. All may not consider all of these, and I have doubtless left out many important ones, but I think this is the general line of thought of the young person starting out in college, and it is for such questions that I think the young person must be fortified in his church young people's organization.

The question of war should have been men-

tioned before. It is undoubtedly one of the biggest problems that we face. Are wars necessary? Why do we have them? How can their causes be overcome? What should our attitude be in case of another war? Older young people are wondering if they should adopt a course of extreme pacificism, I think, but I don't believe the younger group are concerned very much yet. Perhaps sex problems should have been emphasized more, too. Is the present system of suppression good? What are the possibilities of birth control? These, too, apply more to the older group, but I think most young people wonder about some phase of the subject, and consider it as a very real problem in their lives. In a way all of the bothersome "serious subjects" might be considered as problems.

I think I have practically covered the problems that young people are facing today. Probably the one that they face oftenest and that comes closest to them is that of judging between right and wrong. Everyone agrees that moral standards are changing and this transition puts the young person in a difficult position. Dancing, card-playing, the use of automobiles, the matter of chaperones, parties, and so on, present questions which he must answer understanding that the group's opinion of him rest upon his decisions. He must consider his own ideal on the subject as well as precedent, but the varyin attitudes of older people and of individuals, in cit and country, and in different sections of the coun try, make this very hard. This again leads hir into the question of the value of convention, hov far it should be considered in judging between righ and wrong. It also raises the problem of relation ship to parents and to public opinion.

As a postscript: I am afraid that in my anxiet for clearness I have gone too far in intimated con demnation on a couple of points. I don't believ any of us want to banish all older people from ou groups—we need the guidance of a sympathetic few but I think you will agree with me that it is over done in many smaller churches, at least, and thu becomes a wet blanket on real activity. I thinl every group should have an understanding older per son who can act as a stabilizing agent, and give ther the results of his life experience.

Southern California Congregational Conference

By GEORGE F. KENNGOTT, D.D.

A STUDY of comparative contributions and benevolences covering several years reveals the fact that the smaller churches contribute more per capita for current expenses and the larger churches more for benevolences. It is difficult for a church with less than fifty members to function satisfactorily, because of the financial burdens on the small group.

Rural Churches

I have a great respect and admiration for the self-sacrificing pastors and members in the smaller churches, who in the face of discouragement arising from the smallness of numbers, economic pressure in the rural districts, and inadequacy of equipment, yet persistently go on. One finds in these churches of the open country and the rural and village centers the best and the bravest, and they require the very best ministers. From these churches come the youth to our cities, few of which reproduce themselves, but are like great ocean liners ever calling for the young and strong as stokers for the furnaces. Our strong churches in the cities give cheerfully of their money, accompanied always by their sympathy, good will and cooperation, to the churches of the open country, of which we have nine, and to the rural churches —in villages of twenty-five hundred and under. We now have no less than thirty-seven of these

City Churches

Some of the small and weak churches in Lo Angeles, which are neither in the center nor o the circumference, but halfway between, suffe from the centripetal and centrifugal forces—fror the indraught and outdraught. They present per plexities and difficulties; and yet under efficien pastoral leadership they sometimes make marke and rapid progress. Can our Congregationa churches and the conference of which they ar members adapt themselves quickly to changin social conditions, with increasing diversity of popu lation? Several of them are confronted with thes questions: 1. Shall they quit their fields for newe residential communities? 2. Shall they merge wit one or more Congregational churches in th vicinage? 3. Shall they give up altogether? 4. C shall they "remain steadfast, unmovable, alway abounding in the work of the Lord, forasmuc as ye know that your labor is not in vain in th Lord"?

No man can answer any or all of these questio off hand. The wisest and best men should stud carefully every such given situation, and the Co ference through its directors and others shoul investigate thoroughly, discriminate wisely, an

correlate becomingly. In general, this can be said: that every church, like every individual, should occasionally, perhaps regularly, criticize itself, its habits, its program and policies, its field of service and its ability and equipment to meet the opportunity and responsibility. It is better to do this in its strength and health, rather than in its weakness and sickness, or when it has a case of nerves. In the latter condition there is danger of becoming panicky and being stampeded and changing inadvisedly and hurriedly just for the sake of doing something. If a church is to move or merge, it should act in its strength, for the good of the cause, and not in its weakness for the sake of relief from burdens and problems.

Great Opportunities for Consecrated Ministers

Especially in Southern California, where changes occur so rapidly and the tides move so fast, it behooves us never to lose hope, but always to give cheer, sympathy and courage and to expect quick and full recovery. Nowhere as in Southern California do churches respond so hilariously to a consecrated minister of light and leading who makes the most of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"; and who, "if there be any virtue, and if there be any praise," thinks on these things. Such an one "can do all things through Christ, which strengtheneth" him. I know of no place where for true success a minister must work harder than in Southern California, think straighter, see more clearly, stay up longer, dig down deeper, and always come up smiling. It is certainly no place to hold a grouch or a grudge, and to blame for lack of success one's stars, an untoward generation, or even the unusual climate. The trinity of evil seems to have passed over into a quartette: the world, the flesh, the devil and the climate; and yet this is the best possible world to live in until we make it better; the flesh under careful dieting is not half bad; the climate cannot be surpassed, and of the devil, "the least said the soonest mended." We must admire at least his persistency!

The things to be overcome are of the spirit, by the spirit: laziness, indifference, thoughtlessness, selfishness, by energy, taking thought, thorough consideration.

New Churches

As in the late Eighties, several new churches were organized in the new residential communities, so during the last few years such churches have been established in Los Angeles by the aid of the Conference for salaries and by the Los Angeles Extension Society for purchase of lots. The plan has been to launch such new enterprises strongly, to man them vigorously, and to purchase the best possible site for the proposed new church building, on a corner lot with an area of at least one hundred by one hundred and fifty feet. Three such lots in Los Angeles, which cost $60,000, are worth today $600,000.

The establishment of such churches, which promise strength in the future years and resources to carry on the missionary work at home and abroad, presents us with great opportunities, rare privileges and stupendous difficulties in securing the proper leadership and sufficient money. Our denomination is peculiarly fitted for such a task.

The Denominational Superintendent's Council, functioning as the Comity Committee for the state Church Federation and for the Los Angeles City Federation, has allocated to our Conference several important fields. Thus far the Conference has been unable to exercise ecclesiastical franchises at any of these points, because of the high price of the lots, costing in each case not less than $35,000. And, yet, we should enter at once in strong fashion into these fields which need us even if they do not yet recognize the need. And we need to establish resourceful churches, which in years to come will support themselves adequately and give their generous gifts for foreign missions and for the missionary work within our own borders; for the country churches; and among the Mexicans, Orientals and others for whom few men seem to care. We need $100,000 a year instead of $35,000 for our home missionary work and for these new undertakings.

Our policy has been to establish new churches, wherever needed, in closest possible cooperation with other denominations, after investigation and survey by the New Work Committee of the Council and by the Conference Directors. We do not believe in duplication, competition and waste. We have not established churches for the sake of denominational pride and glory, nor for statistical purposes.

City Growth

Do you realize that the following cities in our Conference, having a population of over 25,000 in 1910, show an increase of 50 per cent or over during the decade ending in 1920: Long Beach 212.2 per cent, Los Angeles 80.7 per cent, Pasadena 49.7 per cent, San Diego 88.7 per cent, and that the following cities, having a population of from 10,000 to 25,000, show an increase of over 50 per cent during the same decade,—Glendale 392 per cent, Santa Ana 83.7 per cent, Santa Barbara

66.7 per cent, Santa Monica 94.4 per cent, Venice 233 per cent, and that the following cities with a population of from 5,000 to 10,000 show an increase of over 50 per cent,—Anaheim 110.3 per cent, Brawley 511.7 per cent, Calexico 680.8 per cent, Monrovia 53.2 per cent, Ontario 70.3 per cent, South Pasadena 64.6 per cent, Whittier 75.8 per cent, and that the following cities of over 5,000 show an increase of over 100 per cent,—Glendale 392.9 per cent, Venice 233 per cent, Anaheim 110.3 per cent, Brawley 511.7 per cent, Calexico 680.8 per cent, Long Beach 212.2 per cent. These figures mean that Southern California, where once the Indians roamed and the padres sauntered, has become citified, where everybody speeds and not even the preachers tarry. We shall still have our country fields and rural opportunities, our purely missionary work among the migrant Mexicans and the Japanese gardeners, but the appeal from the rapidly growing city is loud and immediate. We delayed, lingered and waited in the establishment of churches in the cities of the San Fernando Valley and elsewhere for lack of vision, men and money. Others entered, not so well fitted for community service as our denomination because of its peculiar genius.

If we are to continue the growth of our Christian colleges and theological seminaries, if we are to have a strong home base in the coming years for the American Board and our missionary enterprises, then we need to establish, at large initial expense, more churches similar in scope and in ideals to the Church of the Messiah and Hollywood

What forces are to rule in our cities? Will self seeking, the inordinate love of pleasure, the worship of gold instead of God, miserliness and extravagance, rule? Or will love and good will devotion to the good, the true and the beautiful the spirit of social service and the socialization of wealth—coined service—ability and strength Southern California may yet be the "Holy Land and Los Angeles "The Holy City," if all their people will unite heartily to make them such. They can be what they want to be and have what they want to have.

I am impressed continuously and anew with the great opportunity which Southern California offers for a constructive program of Christian service Here a year is worth a cycle of Cathay. There lies hope in the very mobility of our population Life is fluid, the environment is plastic, and the operating forces are dynamic. There is an immediacy, a "now or never" about the whole business of Christitanity. Our denomination especially has its new day here. Nansen, seeking for the North Pole, discovered a current which carried his ship inevitably thither. Congregationalism represents a spirit, a method, a dynamic force. Our need Heads up, eyes front, shoulders back, right on with a new vision for the task, with hope for the hopeless, help for the helpless, work for the worthless; and a determination to play the man for the cities of our God and the commonwealth of the nations.

From College Campus to Country Church

By NEWELL F. TOWNSEND

The summer of 1925 called Newell F. Townsend, son of a Maine Congregational minister, into Student Summer Service. Graduating from Bates College in 1926, he was commissioned for a year's service in an Alabama Home Missionary parish. The fall of 1927 he expected to enter a theological seminary. "You may count on me for Alabama," was the wire that reached New York last June. On December fourth, following a siege of typhoid fever, Newell passed into the larger service. The closing words of his S.S.S. report in 1925 were these: "The finish. Station S.S.S. now signing off." Then came a brief visit home; the senior college year; a month with the home folks; the summer and fall of 1926 in the Southland; the call yonder.—EDITOR.

THIS is a tale of a minister's son from a quiet New England village playing "preacher" in rural Alabama, where roads are often mainly ditches and men "go to preachin'" annually, much as they gather cotton, kill rattlesnakes and hunt 'possums' in season.

Years ago, uneducated missionaries in an uneducated land vied with each other in planting churches broadcast, until today, some dead and some alive, they cover the countryside in numbers never capable of a full community support. Scattered over this country in a circuit of seventy-five miles across, are four small Congregational churches, hemmed in by other denominations, yet maintaining a type of work unsupplied by any of the others, in educational religion and young people's work. A few loyal workers in each church have maintained junior and senior Christian Endeavor Societies and Sunday Schools, but the once-a-month visits possible to the missionary over such a scattered territory, with very sketchy transportation, are far from being equal to the needs of a full-sized program.

During the summer I have been trying to lead the people and churches as completely as possible

Maps have been made of the communities and the families visited. The churches have suffered much in the past from irregular and untrained pastoral help. I find two of them are now lacking in organization. Church records are very scrappy and membership lists quite out of date in some cases. These things are being remedied as quickly as possible.

In the midst of this work came the severe storm that brought so much destruction to Florida. The high winds and continued rain damaged the ungathered cotton in the fields almost beyond the point of gathering, throughout this portion of the state. This, combined with the falling market, has left many growers quite penniless for the year's work and promises financial straits to family, business and church, until the next harvest.

NEWELL F. TOWNSEND

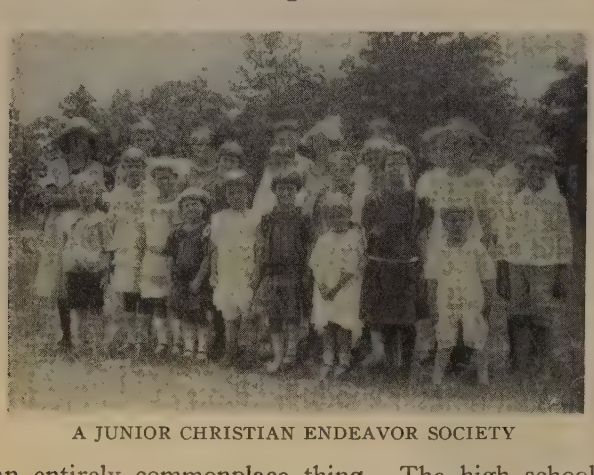
But if cotton crops fail, that of young folks is perennial. New Hope has a Sunday School of three teachers. Some weeks ago a teacher-training class for the young people was announced. It was in harvest time, and the leading members pronounced that "nobody will come, anyway." But they did come, eighteen for the first session, and twenty-three for the second. It has opened a whole new realm to many of them. If half the class become successful teachers, what of the future?

At Christian Hill talk of a pastor's discussion class was begun and a possible dozen young folks were thought of. Twenty-two appeared for the first session. In two groups they discussed local church problems and then compared results. Games and a sing rounded out the evening. One cannot but take courage after an hour with these deacons, trustees, teachers and members of the church of tomorrow.

Let me introduce my friend, Earlie. He is a man-size fellow all over, six feet two with long bones and powerful muscles that make him a tower of agile strength. He is exactly the type that would be covering himself with glory on a college gridiron during these fall months, had his pathway led in that direction. One cannot resist a bit of envy even, as he glances at this God-

IN RURAL ALABAMA

given temple of a body. But the farm and cotton field, rather than a college athletic field, claimed Earlie after the seventh grade. To be sure, it was



A JUNIOR CHRISTIAN ENDEAVOR SOCIETY

an entirely commonplace thing. The high school was in town, five miles "yonder," and very little importance was attached to much "schoolin'," anyway. So several years passed and Earlie was nineteen.

Then the new "preacher" came to "run a meetin'." One night he stayed at the farm home, two miles from the highway. He was young, fresh from college, and little older than Earlie himself. That night they shared the one available room in the small home. The "preacher" never did figure exactly how the other ten doubled up in the rest of the house. They had begun to find some common levels, but Earlie was shy and diffident at personal conversation, and the scattered talk seemed quickly forgotten.

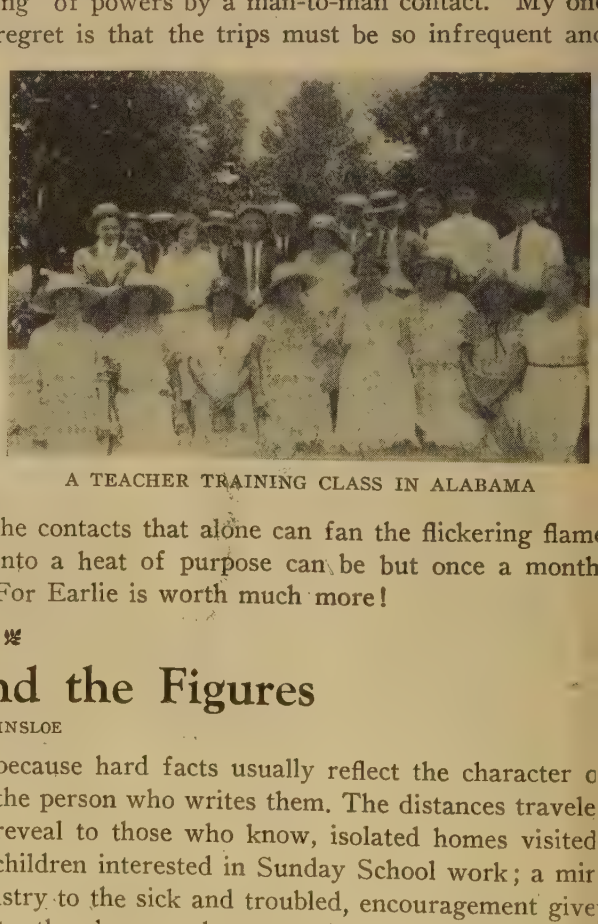
On the following trip the preacher stopped again at the home, this time on Sunday night. Next morning being Monday, with several hours to spare before train time, he borrowed some old clothes and a sombrero, shed his shoes and stockings, and joined the young folks in the family cotton field.

An hour later, when they happened on to adjoining rows, Earlie made bold to open the conversation himself: "You were asking me last time if I ever thought about what kind of work I'd like to do for a living. Do you know about anythin that way?"

It had been but a passing question that th "preacher" had asked of a score of other youn folks, but it had found a lodging-place, and now like a slumbering fire, blazed up in the retiring boy Before we reached the end of that cotton row, w had gone deep into the problem of Earlie's place i life.

On the way back to the house, I turned the topi to church membership. He had "heard the invita tion given" dozens of times at revival meetings but his habitual shyness and shrinking from expres sion kept him in his place. But this understand ing, sympathizing, matter-of-fact talk did what tha could not, and when communion time comes now he will be ready. I left him considering ways an means of returning to school, in preparation fo "the job" that awaits him somewhere. I am eage to learn the progress of affairs on my trip nex month.

This is my friend—yes, my chum for the time being—Earlie. His story is not that of a "hopeful conversion," but rather the "hopeful awakening" of powers by a man-to-man contact. My one regret is that the trips must be so infrequent and



A TEACHER TRAINING CLASS IN ALABAMA

the contacts that alone can fan the flickering flame into a heat of purpose can be but once a month For Earlie is worth much more!

The Men Behind the Figures

By LAURA KINSLOE

MISSIONARY reports are seldom popular with the readers of missionary news. It is not often that the number of miles a man travels or the number of sermons he preaches means very much when set down in cold type. Nevertheless, such reports are valuable, not only for the files of the organization which commissions the man, but because hard facts usually reflect the character o the person who writes them. The distances travele reveal to those who know, isolated homes visited children interested in Sunday School work; a mir istry to the sick and troubled, encouragement give to the down and out; and the more miles cov ered, the more help given. Because the initiate

know all this, a few statements gleaned from reports are herewith presented. They are given also because the men who made them keep always in mind the ideals every Christian ought to have: one is a Sunday School in every prairie or frontier village; another, religious privileges for the people of the mountains, lumber camps and mill towns; a church in every new settlement—and new settlements are still numerous; and opportunity for every child to have a Christian education; a pastor in every community to give help and sympathy to all who are troubled.

Many of these missionary churches, served by men who tell the story of their work in figures, will grow strong because of the carrying out of these ideals. They will become self-supporting and contributors to missions, home and foreign. Is it not well worth while to cooperate in maintaining churches which are sure to be mighty agencies in saving the world?

One of these writers of reports is pastor of a small church in a Colorado town. He states the attendance, says he teaches in the Sunday School, and seems to think he is doing only the very usual. He does not emphasize that he is carrying out a plan of evangelism in apparently insignificant ways, such as trying to make the old members more loyal to the work, because he believes that consecration of the individual is as much an evidence of pastoral care and helpfulness as is a long list of names on the church roll. He is also putting forth every effort to build up the Christian life of the church by a program of religious education. The organization of a young people's society at an outlying point is barely mentioned. But such organizations take time and work and frequently have become the nucleus for a new church later on. The fact that the service car was used to take patients many miles for medical aid is a simple statement in six words. But there are many instances where this help has saved human life. And last, but by no means least, he is endeavoring to organize a public library, and for it he has made some forty-eight feet of the shelving. Uninteresting reading! Perhaps. But he has gained the confidence of the people of the church and town, and no uninteresting man ever yet did that.

The pastor of a church in a Western city states that a midweek "Faith and Fellowship meeting" is adding to the interest in the general program. The children's orchestra practices at seven for a short period, then the older folks talk and visit together, after which a fine devotional program is carried out. A good choir with a competent leader is helping to a better attendance. Unembellished statements. This pastor is too busy to do much more than give actual facts. But real interest in a building project has been aroused and it is hoped the erection of a house of worship may be begun the coming summer. This shows work and that the interest and cooperation of the people have been procured. And surely it is evidence of service and sacrifice on the part of the pastor, even though his report may be dull reading for the uninitiated.

From Montana comes the statement of much travel during the past three months and not much else. Here is the explanation: a number of Daily Vacation Bible Schools were held in different parts of the community during the summer. The pastor was the leader in this work. As a result the number of folks anxious to affiliate with the Congregational church caused the attendance to jump from sixty-four to one hundred and fifty. The awakening of interest and expectation among the children by the Vacation Schools made the parents anxious to become allied with a work that meant so much to their young folks. The people of four different places have asked the pastor to organize Sunday Schools which it will be possible for their children to attend. No wonder the number of miles traveled by this minister seemed well worth setting down, and it will to all who wish the children to have a chance to know of the church and its work. That statement of miles traveled means opportunities followed up and work done for the Master.

Missionaries seldom are anxious to have any mention made of the hardships and obstacles they encounter. They feel it a privilege to meet all difficulties and overcome them as best they may. The statement, "Last Sunday I traveled two hundred and fifty miles and preached six times," is all in the day's work. Surely, the denomination may be proud of the men who, in their anxiety to make their efforts count, put in seven days a week of hard labor, even if they report their services in three or four lines, mostly figures.

In an isolated Western field the pastor places pastoral calling at the head of service rendered. He says, in substance, "Most of the people upon whom I call are more or less tied to their farms and in consequence have little intercourse with the outside world. It is my hope that the time I have given to visiting the remote parts of this community has broadened the social contacts of the people a little and given them some knowledge of what the church is trying to do for them."

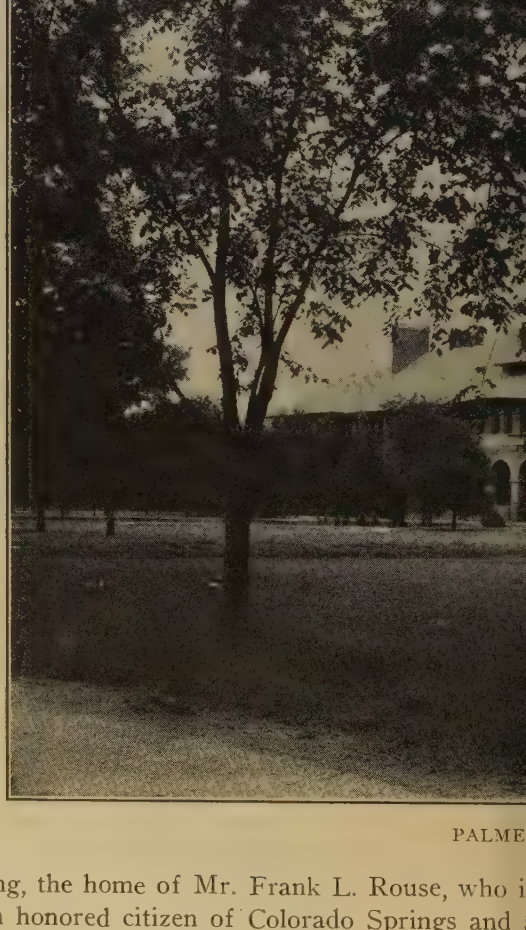
Colorado College

By President CHARLES CHRISTOPHER MIEROW

IT is an interesting coincidence that the founding of Colorado College bears a relation to the city of Colorado Springs and to the state of Colorado strikingly like that of Harvard to the commonwealth of Massachusetts and to the national government. For it, too, was projected but a few years after the founding of the community in which it is situated and as Harvard antedates the birth of our nation, so Colorado College has had a longer corporate existence than the state of Colorado. Founded under Congregational auspices and chartered as a college on February 4, 1874, it has now entered upon the second half century of its existence. Its past is honorable and glorious. It has already made a notable contribution in trained men and women who received here the ability to render to their state and to the world at large valuable and sometimes striking service in varied fields. This is not the place to give a detailed account of the graduates of the college and of their achievements. The roll is a long one, and the honor they have brought to their Alma Mater is her greatest asset today. Indeed the alumni are themselves the incarnation of the spirit of Colorado College. For a college, like an individual, is more than a mere physical organism; an undying spirit, the soul of the place, permeates the very wood and stone of its halls of learning, and makes itself vitally manifest in the character and conduct of those who spend four years within its precincts. We believe that the spirit of Colorado College has molded the life of many a man and woman who was privileged to come to that campus in the shadow of Pikes Peak, imparting ideals of conduct, teaching heroism and self-sacrifice, pointing to duty and to the love of God.

Colorado College was founded by earnest Christian men and women of typical New England stock as an outpost of religion, of learning, and of culture in the Far West. Its early history is a record of sublime faith, of consecrated sacrifice, of unswerving devotion. When Colorado College was founded, fifty years ago, in what was still a struggling, pioneer colony it owed its existence to old men who dreamed dreams and young men who saw visions; to women whose faith was of the sort that will remove mountains.

A grant of land had been made in advance of the organization of the college in 1873 by the Colorado Springs Company, the founders of the city of Colorado Springs, under the leadership of General William J. Palmer—a tract of about fifty acres in what is now the center of the best resi dence section of the city—and the company had made it known to the world that it would deal liberally with any denomination that would establish and maintain a college at Colorado Springs. The meeting which actually brought the college to the city, under the auspices of the Congregational denomination, was held in the parlor of a private



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dwelling, the home of Mr. Frank L. Rouse, who is still an honored citizen of Colorado Springs and a staunch friend of the institution he helped to found. Trustees were elected, a charter was secured, and the Rev. Jonathan Edwards—a name to conjure with—became the first professor and executive officer.

The college could scarcely have come into being at a less auspicious time. The panic of 1873 and the plague of grasshoppers of 1874 had completely paralyzed business hopes. Thousands of settlers left the territory the following year to make their homes elsewhere. Nevertheless devoted teacher

kept the college alive by their unsparing personal exertions, while friends of the college in the East never relaxed their efforts to secure from the Congregational families of Michigan, Ohio, New York and New England the much needed financial support. Their importunate persistence has been strikingly characterized for us by Dr. Richard Salter Storrs, of Brooklyn, in a memorable phrase. He said:

"There are some people in Colorado interested in Colorado College who have either unbounded gall

DO COLLEGE

or infinite love; for they don't know how to let up."

Is it to be wondered at that a college founded under such auspices and supported at the cost of such sacrifice and devotion should have the power in later days to inspire its students with like ideals and to equip them with like virtues?

In their authorized announcement for the first year the trustees made the following significant statements:

"It is the purpose of the trustees to build a college in which liberal studies may be pursued under positive Christian influences. . . . The college is under no ecclesiastical or political control. Members of different churches are on its Board of Trustees. . . . The character which is most desired for this college is that of thorough scholarship and fervent piety, each assisting the other, and neither ever offered as a compensation for the defects of the other."

From the beginning, the Board of Trustees has been composed of leading professional and business men of Colorado, together with a few Eastern men of similar standing, and has ever been animated by the purpose avowed by the original Board.

The first president, the Rev. James Dougherty, was elected in 1875, and was succeeded in the following year by the Rev. E. P. Tenney. From 1885 to 1888 there was no president, but the work of teaching was carried on without interruption.

The first building erected for the exclusive use of Colorado College was a two-story frame structure, first occupied September 9, 1874. This was the home of the college until 1880 when the first stone building, then called Palmer Hall in honor of its founder and great benefactor, Gen. William J. Palmer, was constructed. Since the erection, in 1903, of the edifice which now bears his name, the original Palmer Hall has been known as Cutler.

The foundations of the modern Colorado College with its beautiful buildings, its wide range of studies, its nation-wide recognition as an educational center of the first rank, were laid by Dr. William Frederick Slocum, who was elected President in 1888. For almost thirty years he guided the destinies of the college. He found it a small and struggling institution boasting of but a single building. He left it well provided with physical equipment and financial resources, but endowed above all with a well-merited reputation for scholarship and for intellectual attainment that is still its proudest possession.

Not the least of the achievements of President Slocum on behalf of the college was the formation of a faculty selected with care and with judgment, whose influence as individuals was potent in moulding the lives of their students, and whose prestige as a group won for the college the high place it still holds in the educational world. Many an alumnus of the college who has long forgotten his mathematics, his chemistry, his biology or his Latin will always treasure the memory of the inspiration and the comradeship in intellectual pursuits which were his through association with the men who taught these subjects in those bygone days. The tradition established and maintained by the faculty of other years is still a vital element in the college of the present day.

Dr. Slocum became President Emeritus in 1917 and was succeeded by Dr. Clyde Augustus Duniway, who guided the affairs of the college in the difficult period of the World War and until June, 1923. Charles Christopher Mierow, who served as Dean and Acting President from September, 1923, to June, 1925, was elected fifth president on Commencement Day of the latter year and formally inaugurated on December 5, 1925.

The Colorado College of today has a beautiful campus and sixteen buildings, a faculty of about sixty-five scholarly men and women, and a student body of 643, not including the enrollment of the affiliated School of Music and The Broadmoor Art Academy or the attendance at summer courses. Through the generosity of Alumni and friends of the college, a long protracted endowment campaign has during the past year been carried to a successful conclusion, thus bringing the general funds of the college to a total of approximately $2,500,000. Its alumni, including both graduates and former students, now number about 4,500 and include an ever-increasing list of those who have achieved real distinction in their various chosen callings.

The future of America is in the hands of the young men and women of the present day. The greatest single gift within our power to bestow upon them is the priceless boon of a Christian education.

An Old-Time Minister and His Horse

WITH the death of the Rev. Oliver P. Champlin, of Fargo, North Dakota, during the holidays, the Congregational fellowship lost one of its choice spirits. Mr. Champlin carried his eighty-three years lightly. He was one who did things from boyhood to the very end. Before twelve years old, he, with brothers and a sister, worked in a cotton mill. They were rung out of bed to be at the mill by five o'clock, and they worked until half-past seven in the evening, with the exception of half an hour for breakfast and the same for dinner. When finally he went to Chicago Seminary, his first investment was a bucksaw, for he meant to earn his expenses as far as possible.

OLIVER P. CHAMPLIN

When he finished forty-three years' service in the ministry, some of it in hard fields, he did janitor work in a city church until he finally broke down under the heavy work of shoveling snow and handling ashes. He then raised bees and sold honey, delivering it all about the city, sometimes pushing a wheelbarrow through the snow long distances from his home. In later years he had taken pride in his garden, the products of which won prizes. One fancies he was more successful in growing vegetables than in making money out of them, for he writes, "I sell corn, never twelve ears for a dozen. It is always thirteen to fifteen, depending upon the size." Again he wrote, "It never seemed right to ask neighbors to pay for pie-plant, sweet Golden Bantam corn, the only kind I raise, or anything else, though I presume some of those who help us may think I should help myself by getting money for every little thing, but I do not see it in that way. I live on the joy with which the giving of such little things fills my soul." One always took up a letter from him with expectancy, and was not disappointed. He wrote a new Secretary when he came to the office of the Board, "If any one of us old veterans ever appears to be cranky and lacking in appreciation, put it down as a break of second childhood."

He got a great deal out of life, and said, "I am still on the journey to the better country, though the one I am in is good enough for me, so full of beauty and opportunity to serve." Speaking of the long and blessed comradeship which he found in his home, he said, "It is past fifty-three years since we entered the state of matrimony; we have never migrated from it."

On his eighty-third birthday, last September, he received letters from President Davis and twelve directors of Chicago Theological Seminary of which he was probably the oldest living graduate. He wrote of this, "Now, wasn't that fine for this poor old man—a little bouquet? I have had quite a pile of brickbats in my life. True, they are useful, and are not to be despised. They help to form character. You bet! Excuse the slang. It is good at my age to have a bouquet, too."

His going leaves a gap in the great family of the Ministerial Boards. He was asked a few weeks ago to tell the story of the favorite horse of which he had spoken in a letter and in December he sent the following article.—H. R. M.

Ned, the Faithful Horse

By REV. OLIVER P. CHAMPLIN

WHEN Ned became my associate missionary to make my work more efficient, he was at once assigned to the Transportation Department. His early training from a foal was in a private family school like my own when I began to prepare for life's work. The children in that home were his best teachers, and by the time he became my associate he was as docile as a child. It had become a fixed habit with him to submit to almost any usage.

He was a little fellow even at three years, when he came to me. His only pedigree was in the line of a very common ancestry such as is to be found ordinarily on the old New England farm and the frontier; but he was good and I value that as much as pedigree.

Ned was my third investment in horse flesh. His predecessor had not proved reliable. He could not always go when he wanted to. He did not always want to go when I had to. He was no yoke-fellow for me, so I disposed of him and for a year I had tramped over my extensive parish, now and then picking up a ride with friends.

Ned was raised by a good deacon, a member of one of my three churches. He went on many a long drive with me to visit the sick, the afflicted, the poor and neglected, as well as over the long spaces between appointments, in deep mud, deep waters, deep snows, in heat and cold, pleasant and stormy weather, all seasons of the year. Two or three of our most thrilling experiences I must give to show Ned's mettle.

It was the last day of March when the ice was breaking up in lake and river. An appointment took us a long way to Fox Lake. We came to the lake and it was necessary to go half way around it over a hilly, rough, blind road, or cross where much water was on the ice and air holes here and there. We stopped at the edge undecided what to do. Finally, I spoke to Ned, who always appeared to understand; he turned his eyes on me for a moment and went on. We crossed safely by the mercy of God and Ned's good sense and the appointment was kept.

Once Ned took my wife, our little boy and me across the Big Cottonwood in flood time in June. That was before I learned the flood time of these western rivers. The water came into the high buggy and over Ned's back, and the current was strong. We had forded it early in the day to make pastoral calls and experienced no trouble; but during the day the waters had risen rapidly. Not fully realizing our danger and feeling it necessary to get home, we plunged in, holding Ned's head up-stream all we could so as not to be carried below the crossing by the swift waters. Ned knew the fix we were in as well as I did, and bravely and intelligently did he pull us to safety. We later learned a farm team had been swept down stream that afternoon.

The parsonage was near the outlet of a lake. One day Ned and I set out to cross, believing it to be perfectly safe; but when half way over the ice gave way and Ned went down out of sight all but neck and head. I was thrown sprawling on the ice barely escaping the hole. Getting up I turned to Ned, who was looking the surprise of his life at me. He was quiet, did not flounder. I spoke to him encouragingly, to be as quiet as possible while I sought for help to get him out. Help soon came and we got him on to the ice and back to the stable. Vigorous rubbing, warm blankets and judicious exercise saved him from a bad cold.

Now, note this: it was a whole year before I won back Ned's confidence and he would do as I wished. Ned knew; yes, he knew more than his master in many things where he was involved. I could trust him to take the right road, and go around a bad place in the best way. I would give him a loose rein when driving in the dark. He never failed me crossing streams in high water, or frozen lakes, or nasty mud holes.

He was intelligent, obedient, faithful, obliging. Should I ever see him I would hug him and give him a pack of sweets. He was a good missionary, one of the most trusty co-workers I ever had. He helped me as no one else in all my work. I fear I did not appreciate him according to his worth. I am now sure there were times when I was a little hard on him as I was on myself. I am willing to confess to him.

For more than seven years he served with me faithfully. The time came when I had to give up work for a season and so he went to my successor; but he never knew that the notes I took in exchange for him were only partially redeemed; nor do I remember what finally became of him, but I am sure, if there is a horse-heaven, he is in it and for his sake, and others like him, I hope there is.

The Church at the Campus

By HARRY THOMAS STOCK

Mr. Stock is Student and Young People's Secretary of the Education Society.—EDITOR.

EVERY few months some general conference awakens our interest in the ideals of college and university students. These gatherings, lacking all elements of emotional debauch and carried on under a high type of intellectual leadership, yet resemble the annual revival in two respects. They give the impression of an occasionalism in religion, and they are intended to sharpen and deepen loyalties to the principles of Jesus.

The second of these characteristics is very wholesome, and there can be no objection to these occasional high spots, provided there is no sag in between. And, as a matter of fact, there is not. The impression is too common that these summer and mid-winter conferences constitute about all the religious activity there is on the campus. But most of those who attend these gatherings are loyal members and attendants of Protestant churches. Most of them have reached their high convictions, largely as a result of the training which the campus church has provided. The much-advertised fact that the great conference will provide an opportunity for "fearless thinking and frank expression" is nothing novel in student life, for there is nowhere more opportunity for free discussion of vital issues than in a large number of the Protestant churches. Certainly this is true, almost without exception, of the Congregational churches ministering to college students.

Congregational Churches in College Towns

The local Congregational church is at its job all across the land. With financial resources pitiably small compared with those provided by almost every other major Protestant denomination, the local congregations make up in consecration and ability and hard work what they lack in money. There is, of course, a limit beyond which work and ability and consecration will not compensate for lack of money. A moment's thought will convince anyone that a local church with a membership of three hundred—many of whom are faculty members on an inadequate salary—cannot provide sufficient funds to care for a changing student constituency numbering another three hundred. A minister, already crowded with the manifold duties of his regular parish, feels himself increasingly unable to answer the insistent demands of a critical student congregation; to meet the opportunity for providing high-grade discussions, of furnishing an intellectual basis for their life philosophy and action through the Church School; of offering an unafraid companionship which will help solve their immediate problems; and of giving a training for future leadership in society through the church. And this is his job. The churches back home expect him to do it. There is no other agency that can do it entirely.

The Church and the "Y"

For it must be insisted that, splendid as is the work being accomplished by the Christian Associations upon many campuses, they do not now do the work which the church must do, and they never can do it all. Whereas they touch their two hundred at a religious meeting during the week, the churches reach their two thousand at the Sunday services of worship, and their five to twelve hundred through their Church School classes and discussion groups. Regardless of much opinion to the contrary, the young people generally believe in the church. It is the institution through which they have come into their understanding of religion; it is the institution through which they must work in the future. In a large university, some "outers" began a movement for a great Sunday religious service in the university auditorium, hoping that those not interested in the "unsatisfactory" sermons of the churches might be enlisted for this student-controlled campus service. There was no obstacle placed in the way by the churches. The greatest preachers available are secured to speak in rotation. But after two periods of experimentation, responsible leaders of the movement confess that for some strange reason it has not "gone" as was expected. The reason? Who knows? But somehow it is related to the fact that religious services in the minds of most people belong in the church.

If, then, your church is going to serve effectively at the campus of the state university, the vocational college, the normal school and the independent college, it must be in the name of the denomination itself—the state or the national body. This work must be considered of basic importance in any benevolent scheme. Otherwise the church misses the largest opportunity that it has: that of recruiting trained leaders for all of the tasks of the church, at home and abroad, full-time and lay. As yet, Congregationalism has not taken this matter seriously. And it is nothing short of tragic, for there is no denomination in America which enters the student field so free of student prejudice and suspicion as Congregationalism.

A Proposed Pilgrimage

Instead of making a pilgrimage to a mid-winter meeting where three thousand students are brought from all corners of the earth to think together in concentrated fashion, make another. Make a tour, following roughly the lines of a crescent, beginning in North Dakota and ending in Missouri, and adding Michigan for good measure. What will you find? Everywhere large returns on a meager investment. Always opportunities which cannot be grasped. Always keen student appreciation of what the church is doing. Always a sense of discontent on the part of pastors who are eager to do for a larger number what could easily be done were there a specialized staff, or were the physical equipment adequate.

Walk through the two-mile area surrounding a certain university city, in which there are churches galore—all of which except the Congregational and Episcopal are either rabidly or tacitly fundamentalist. Attend our church—a small one, far from the campus: there is the president of the university, faculty members in goodly numbers, and an average of forty students—most of whom have been drawn here by a policy which "takes for granted the modern, scientific and critical points of view, and seeks on that basis to present a helpful and robust faith," which at the same time is not advertised as "being modernist." Travel a few miles further to the campus of an outstanding agricultural college from which a number of young men have gone into Congregational ministries of various kinds. Here is a beautiful new church, led by a man and a woman of excellent training, constructive outlook, and gracious personality. The church is not yet finished; services are held in the basement. A dozen faculty men go two miles uptown to a noon dinner, between classes, to talk with the visitor regarding the great enterprise they have under way in their church. And among them is the secretary of the Young Men's Christian Association, who reports that students just naturally gravitate to this church because it offers them what both their intellects and their souls need. And he himself, never before having been a member of our church, says, "It is the first church I ever have belonged to which has seemed to me to be intellectually, economically, and ethically honest."

Here is another university city where there are nearly a thousand students registering their preference for the Congregational church. This state has under way a new building campaign; its successful completion will most certainly multiply the usefulness of the university church fourfold. During a period of years the university worker has been particularly happy in associating annually about a hundred and fifty new students with the campus church in affiliate membership—this, of course, means that during any given year perhaps three or four times this many were in actual affiliate membership, and a much larger number were reached in other ways.

For a contrast to this well-established program go to another campus in a state where there are not many Congregational churches. Here there has been in progress for a very few years a small Congregational enterprise. Services are held in an unattractive classroom; there has been nothing to interest the faculty and students except the message and the program. What have been some of the results? A nucleus of faculty members with a marked religious loyalty such as one seldom finds among intellectual lights. Among them are one of the most famous sociologists in America, another professor who before the establishment of our Congregational church rather gloried in his agnosticism—a number of these men, in fact, were outside of the churches and would have continued outside had it not been for our Congregational work. Is the church effective if it influences this type of man with religious fervor? And in the group of students who came with eager testimony of the influence of this enterprise, which is just struggling for a chance to grow, were representatives of all types of opinion, of all kinds of background—and their plea was that unless this church were given an opportunity to increase its usefulness no church in this community of several thousand students would be ministering to the needs of such as they.

Three in One

Here within a single state are three institutions, all of them doing excellent work. There is the church at the university. Students in pairs and groups come into the room to meet you—not with particular problems on their souls, but full of the joy of living, full of gratitude for a church which has removed their cynicism and has given them a loyalty which they were in danger of losing, which has offered them the opportunity of believing in a religion which works and of working out the religion in which they believe. Only a comfortable hike away is a high-grade normal school. A hundred students find time, on a week-night after an afternoon of protracted tests and grillings, at a time when there are numerous parties on, to come to our meeting. This church, going almost entirely "on its own," gives of itself in time and affection as few churches do for these students—students whom they consider not as missionary charges, but as a part of their own congregation. It is a family spirit,

in which old and young participate in worship, study and fun. Here is an example of how feeble a dollar is in comparison with the thought and energy which are tied up with this dollar when it goes into a local field. A pastor peculiarly fitted for town and student preaching; a pastor's wife working without stint for the whole program; a young woman on a very low salary using her own room as student headquarters in which she entertains and dines and counsels scores of students; and a lay constituency with a living love for their church and for the students—what results will come of it? Who can tell what will be the fruits of this work among a hundred or two prospective school teachers who go out from the normal school and the influence of this church each year?

And a few miles away is the prize example of interdenominational cooperation at state schools—four denominations giving way in order to maintain a genuine community church, with a specialized staff, assisting with contributions of $100,000 toward a much more expensive church building to which pilgrims come by the score each week from all parts of the country. A church situated in the best location in the town. A corps of workers united and tireless. A program which is everywhere recognized as holding more elements of hope than almost any other in the land.

One of the women workers speaks of but one of their program phases: "The one department of our work that looms high and overwhelming is the rural program. We are swinging into it with more vim than ever. To date we have sent out nine teams this term. I am not a pessimist, but our whole rural program is a serious one. If I may be so bold, I will say that the lack of students in Christian work today is the result of that condition. In a small town where I have only recently been with the students, only three per cent of their young people attend any church." The program of this college church reaches out into these rural regions around it; even more significant is the fact that those who graduate from this college, going back to rural communities as witnesses to the reality of Christian faith, will see to it that more than three per cent of the young people attend church.

Most college and university administrations are decidedly friendly to the churches. They are very much concerned about the religious and moral influences of the campus. Not all students are enthusiastic about the churches. Many of them seem "hell-bent," still others are salvationists, a great group are indifferent, many more are well-intentioned, but perplexed. From each of these classes are to be recruited the leaders for our church of tomorrow. The problem is up squarely to the church at the campus. And this church is your church in the same sense that the boys and the girls who go from your community to the university are your young people.

A Visit to the A. M. A. Schools

By REV. WILLIS A. WARREN, *Painesville, Ohio*

DIXIE land holds many surprises for one crossing her borders for the first time. How the Creator found so many hills for Tennessee, or acres of red soil for Alabama and Georgia, is a mystery. But so is the contentment of the average Southerner with the God of things as they are.

Pleasant Hill Academy in Tennessee was my first stopping place. In strong and happy contrast with the winter outside was the warm manner in which teachers and students greeted me. Three days there among those worth-while youths made me sure of the lasting value of such a school. Tennessee is yet far away from furnishing what her mountain people need and deserve. One is impressed with the alert and capable teaching staff which the American Missionary Association has furnished at Pleasant Hill: college people who would not need to journey into the Southland to secure good positions. To such gifted instructors youth responds with its best quality and effort.

At Talladega College I stayed eight days. It was my happy privilege to be present the week approaching the annual contest with Tuskegee in football. And for "pep" meetings with real "go" in them let me look in upon the dusky sons of the South. Their songs, their speeches, and their exhortations to mop up Tuskegee were rare and inspiring. The game on the Saturday prior to Thanksgiving was one of the cleanest and finest I ever witnessed. To find one's self surrounded by thousands of black folks with whites scarcer than plums in any pudding was a new experience. The exclusiveness of Southern white people surely does deny them some rich treats.

No greater privilege has ever come to me than preaching on Sundays, with chapel talks at noon that week. President Sumner is an admirable administrator and draws from faculty and students alike a royal response. Nor must I leave that

chapel at Talladega without bearing witness to the thrill of the student music.

Dean Hyslop and the theologues over whom he presides made my work in his department a great delight. We discussed "Building a Christian Church," in five successive hours of exchange in ideals and purposes. I could see in white or colored no difference in ability to appreciate truth, or to ask posers for which no man hath an answer. It would seem that the Negro has an imagination always vivid, oiled and working. This makes him resourceful in contriving ways out of bad logic. From what I could learn there is no end of need of better preachers among the Negroes. Talladega is surely an oasis in a thirsty land. If givers to the American Missionary Association could look in upon that one seat of learning sitting at the foot of the Blue Ridge Mountains, they would double their gifts and prayers for this work.

I looked in upon Tuskegee. Vast and wonderful in equipment and organization of resources is that Institute. The soul of Booker T. Washington not only goes marching on there, but the preparation of students for vocational service moves forward without delay. One does not realize the cultural atmosphere noticeable in our American Missionary Association schools, and especially in religious lines. But everyone interested in Negro welfare will rejoice in the volume and efficiency of training furnished at Tuskegee. It is a great school.

Allen Normal School, at Thomasville, Georgia, gives one an impression of what can be done under the administration of a woman and her fine helpers. The experience and wisdom of Miss Marden are everywhere evident in the direction. I owe much to the courtesy and appreciation with which faculty and students listened to my chapel talks. My one wish was to meet with something helpful the uplifting music and friendly greetings they gave me. If only members of our Northern churches could catch the spirit of fine service rendered by such teachers as those in Allen Normal School, equipment and teachers would be doubled in one year.

Just how educated Negroes of the South are to meet and remove the heavy hand of repression still upon them is beyond human solution. But it is not beyond the divine purpose.

The Finnish Church at Kelso, Washington

AN independent church organization was effected among the Finns at Kelso some years ago, and the group has been connected with the Conference of the Finnish churches on the Pacific Coast from its start. In 1926 it became connected formally with our churches in Washington. Services have been conducted by Rev. Johannes Vaananen, of Portland. The church has grown in size and consciousness and this last summer began the erection of a church building. The Misses Katherine and Jean Crawford had set aside a plot of land to be used when needed for religious purposes, and from this they contributed an acre and a half for this congregation. It is in a country district over four miles from any other church, and will serve the entire countryside. Miss Katherine Crawford has also given a bell, which from its tower on the hilltop will give a ringing invitation.

FINNISH CHURCH, KELSO, WASHINGTON

The cost of the building has been about $3,800, of which $2,600 has been raised locally in the congregation and among their friends. They are asking a grant of $500 from the Church Building Society, and a loan of $700 from the same source. Dedication services were held December nineteenth, the pastor being assisted in the service by Dr. L. O. Baird, of the Washington State Conference; Rev. Ellis Koven, of Astoria, Oregon; Mr. Mikko Talus, of Naselle, Washington, and Rev. H. M. Bowden, of the national Home Missionary Society. The illustrations show one of the summer congregations at a schoolhouse meeting, and the new church as it was on the day of dedication.

The building will seat between two and three hundred on the main floor. The room in the tower over the entrance is utilized for a kitchen, the adjoining gallery serving as a dining room. All material used is of high grade, and the workmanship shown in the finish inside is decidedly of superior quality. The workmen were of the congregation and have put themselves into their work in old country honesty.

This is one of many building enterprises now on foot or definitely planned by our Finnish churches. On January second the church in Eveleth, Minnesota, dedicated its building, remodeled from one originally built by a Swedish mission church. This is the first of our buildings among Finns in Minnesota. Our church in Portland, Oregon, is just completing an addition which amounts to an entire reconstruction of its building; Brush Prairie, Washington, has added social rooms to its building in 1926; five other Finnish churches in widely separated regions are taking active steps toward building. As regards value, the Portland greater parish, including Kelso and Brush Prairie in Washington, of which Rev. Mr. Vaananen is minister, has added over ten thousand dollars net to Congregationally owned property within the past eighteeen months.

FINNISH CONGREGATION, KELSO, WASHINGTON

The Ministerial Boards in 1926

By CHARLES S. MILLS

THE Annuity Fund for Congregational Ministers received in the year 1926 111 new members, nearly one-third of whom were young men ordained in that year, and who, therefore, at the outset of their ministry accept the privileges offered them. Thus is being fulfilled one of the highest hopes upon the inauguration of this plan for safeguarding the ministry.

The total membership is now 2,293, of which 898 are in the scientific plan, now operating with steadily increasing power. Detailed financial data must be deferred until the annual report, but it is interesting to note that the distributable income of the Pilgrim Memorial Fund was $246,000, a gain of $10,000 over 1925, bringing the total from the foundation, received for this purpose, $1,226,000. Cash payments on annual dues were $155,584, a gain of $11,733. The total income will be upwards of $550,000, and the total assets more than $2,500,000 beside the Pilgrim Memorial Fund, which reached approximately $4,891,000, with a Profit Reserve in addition of $132,979. Total assets over $7,500,000. The number of annuitants rose to 285, an increase of 87, and payments on annuities were $92,398, an increase of $27,776.

Although the Fund thus constantly grows in strength, and the privileges of membership are thereby enhanced, hundreds of ministers eligible to membership have not yet enrolled, and hundreds of churches have not yet indicated that they are willing to share with their pastors in providing the noble safeguards offered by the Fund for age or disability.

The Congregational Board of Ministerial Relief and the cooperating state Boards of Relief, find their work extending each year, and their income inadequate to the demands made upon it. In the national Board, alone, there have been 83 additions to the roll, a net gain of 40 compared with 29 in 1925, the largest reported up to that time. Payments on annual grants were $149,612, an increase of $8,716 over 1925. Income showed a loss o

$14,860. The deficit accumulated in the past few years would now be 50 per cent greater if the directors had not made special appropriations from a modest legacy reserve. Unless this reserve is materially increased by legacies, similar appropriations would entirely exhaust it in two years. Eventually the Annuity Fund may be expected to relieve the pressure, as the number of its annuitants is already one-third the number of annual grants of the Board of Relief. The experience of recent years, however, indicates that the peak will not be reached for a considerable period, and our churches will need to supply funds in more generous measure if even the present low standard of grants is to be maintained.

The one bright spot is the Christmas Fund, rising each year to larger proportions. The response to the recent appeal was so generous that the Christmas remembrance was increased by 10 per cent, to an average of $44, and the Christmas Emergency Fund, which had been completely expended, was renewed in ample measure for 1927.

A Call to Prayer

YOU are earnestly invited to join with Christian women of all lands in a World Day of Prayer for Missions, Friday, March 4, 1927.

The Cycle is for your daily use leading up to March 4.

The Committee of the International Missionary Council, meeting in Sweden, in July, 1926, passed the following resolution:

"Realizing the inadequacy of present efforts to meet the needs of the world, the members of the Committee are deeply convinced that only as new tides of spiritual life begin to flow within the church can the waiting tasks be fulfilled.

"They resolve to enter afresh into an experience of sustaining and victorious prayer, to dedicate themselves anew to a life of which communion with God is the inspiring principle and to cooperate in every way possible in extending the fellowship of prayer."

Cycle of Prayer

Sunday—For a Missionary Spirit. That the church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make him known to all mankind.

Monday—For a Spirit of Prayer. That Christian people may learn to pray as Christ prayed, that an ever-increasing number of intercéders may be raised up until the whole church is awakened to prayer.

Tuesday—For a Spirit of Service. That the church may be willing, at whatever cost, to bear witness to Christ; that a great number of men and women may offer themselves unreservedly to do Christ's work.

Wednesday—For a Spirit of Unity. That the whole church of Christ may desire and experience a new unity in Christ.

Thursday—For the Gift of Interpretation. That the church may preach the eternal Gospel by word and life in terms that men and women of this age will understand.

Friday—For Courageous Witness on Moral Questions. That the witness of the church on the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

Saturday—For the Completion of Our Own Conversion. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Program for the Day of Prayer

The program, "Pray Ye Therefore," prepared for the Day of Prayer for Missions, Friday, March 4, 1927, is priced at two cents each, $1.75 per hundred. The program and a card containing the Cycle of Prayer may be obtained from denominational headquarters of the Missionary Boards, societies and committees.

Federation of Woman's Boards of Foreign Missions of North America and Council of Women for Home Missions.

Young People and the Day of Prayer for Missions

TO what extent are our girls and young women sharing in the plans and privileges of the Day of Prayer for Missions? Are they definitely organized for interdenominational cooperation? Is it too much to ask that each local interdenominational group appoint a committee—an exceedingly wise committee—who, with the leaders of the young people, will be responsible for their participation in this first world-wide observance of the Day of Prayer?

What an opportunity to bring to them—our successors of ten, fifteen or twenty years hence—new visions of unity, new inspirations for service! They need to feel the thrill of comradeship in this vast

army of women from all the great Protestant communions, united in the fellowship of prayer. Nothing will prepare them more adequately for those broader conceptions of our common task; nothing will develop in them more splendidly that catholic sympathy and that sense of interdenominational partnership which are the marks of this new day in missions.

What an opportunity to teach them the need of constant spiritual reinforcement! They must know that the doing of things is not enough. Stevenson calls this feverish, restless activity which tempts us all to-day "a symptom of deficient vitality." It is the force of soul that is missing. Richard Roberts warns us that our preoccupation with machinery and organization is "a symptom of the deficit of life in ourselves." Our Day of Prayer ministers to the restoration of personal power. After all, how can we give if there is nothing in ourselves to give?

What an opportunity to teach the real value of silence! In the moments of quiet meditation we learn that it is in silence that high thoughts and deep emotions are born. The Day of Prayer taps unsuspected reservoirs of spiritual energy as earnest Christian women, with the burden of the world's need of Christ upon their hearts, listen to catch the eternal music of the Inner Voice. "One hour of such listening," says Mrs. Herman, "may give us a deeper insight into the mysteries of human nature, and a surer instinct for divine values than a year's hard study or external intercourse with men."

Help for the Helpers

WHEN meeting-houses are to be built or reconstructed, no church is encouraged to expect aid of the Building Society if its own membership is not committed to the task. Only those are helped who help themselves. The local outlay is often in physical test as well as in gifts of money. Some in the mental strain of planning and superintending make a still greater contribution.

LABORERS TOGETHER WITH GOD

The accompanying picture stresses the contribution which some communities make in physical labor. But it does not fairly suggest the cooperation which in a large town or city must manifest itself in other ways.

The work in hand is the reconstruction of the church building at Ree Heights, South Dakota. Within three miles of the place there are about five hundred people and this building is the only house of worship within twelve miles. The people want something better than they have and they show themselves ready to work for it. And the hardest worker is probably in this case, as in almost all others, the minister. His name is Rev. Nathaniel Hass and he stands in the center of the group armed like the rest for the task. Here are some of the good things he, like a good minister, has to say for his loyal people.

"All the excavating, hauling of gravel and the procuring of concrete was done by donated labor, and there is a good deal of donated labor going in the construction of the basement up.

"The people haven't had any crops for three years and money is hard to get, yet the way the people have responded with money and muscle is more than wonderful. We are paying for our material and labor as the building progresses. The entire inside of the building will be new—plaster, floor and all the other wood work.

"So with the help of the Building Society, the people will soon be happy in a comfortable house of worship, with adequate facilities for Sunday School, women's work and work for the young people."

Who Says What's the Use?

A YOUNG man ran for the legislature of Illinois, and was badly swamped.

He next entered business, failed, and spent several years of his life paying up the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged—then she died.

Entering politics again, he ran for Congress, and was badly defeated. He tried for an appointment to the United States Land Office, but failed.

He became a candidate for the United States Senate and was defeated.

Then he became a candidate for the Vice-Presidency and was once more defeated.

One failure after another—bad failures—great setbacks. Then he became one of the greatest men of America—Abraham Lincoln.

Who says, "Oh, what's the use?"

George Loring Todd, D.D.

"The noble army of martyrs praise thee"

FOR the second time within half a year the American Missionary Association has suffered the loss of a valiant and devoted missionary as the victim of deadly, tropical disease contracted at the post of duty. In our October issue we spoke of Miss Bertha Bailey, one of the loveliest of women, who gave her life in service as head nurse at Ryder Memorial Hospital. We now have to report the passing of Dr. George Loring Todd, who was for five years the superintendent of our church work in Porto Rico, the beloved head pastor of all the churches and especially that of the hospital family. After a lingering illness of two years, Dr. Todd died at the home of a daughter in Plymouth, Pennsylvania, on December sixteenth, at the age of sixty-eight.

GEORGE LORING TODD, D.D.

He came from New England and Pilgrim stock with a strain also of Scotch-Irish blood. He was born in New Boston, New Hampshire, was graduated from Amherst College with the Class of '85 and from Auburn Theological Seminary in '88. He served for two years under the Presbyterian Foreign Board as Director of the Bolivian National Institute at La Paz, Bolivia. Upon his return to this country he became the pastor of Congregational churches, first at Brookline, New Hampshire, and later at Merrimac, Massachusetts. With the close of the Spanish-American War his familiarity with the Spanish language called him into the work of the Congregational Home Missionary Society in Cuba, where he labored for nine years. He afterward had a very successful and fruitful pastorate in Plymouth, Pennsylvania. In the great war he served for fourteen months with the Young Men's Christian Association as Religious and Educational Director of a fighting division at the front. Upon his return from France he took charge of a work jointly conducted by the American Missionary Association and the Congregational Home Mission Society among Cubans at West Tampa, Florida, after which he was called by the American Missionary Association to that Porto Rican field to which he so lavishly gave the strength of his closing years.

Dr. Todd was a man of great vigor, of noble and commanding presence—a charming personality, human, friendly, companionable, utterly unselfish. He made nothing of the difficulties, hardships and privations that his task involved, but gave himself with devotion to the people he shepherded and the cause of the Master.

He is survived by his widow, seven sons and daughters and ten grandchildren, the youngest of these born upon the very day of his death.

Minnesota Women Reorganize

By FANNIE ROBBINS SCHMITT

PICKING up recently an old volume of essays which were written by J. G. Holland in 1876 when he was editor of *Scribner's*, I noticed a reference to "the notorious Western crusade" by women "against the vice of drinking," and felt proud that even fifty years ago, the women of this mid-west regional district stood for advancement and the betterment of mankind.

They have likewise been actively behind many a splendid missionary enterprise and when the call came for Congregational women to merge their own Boards and cooperate in the work of the entire church, they readily fell into line with the women of other states.

Minnesota women had, in fact, been gradually merging their work for a number of years. When home and foreign Boards have been meeting in joint sessions each month with several joint officers, it is a short step to make one woman's organization out of the two.

Consequently barely a ripple was stirred when a committee of eight, including the presidents and vice-presidents of the two women's Boards, was appointed in November, 1925, to draw up a constitution for the merging of the two Boards. The committee included Mrs. Lowell E. Jepson and Mrs. E. A. Tupper, women well known in missionary circles.

Even under these favorable circumstances it was no easy task to draw up an instrument which would be equally fair to the home and foreign interests and fit in with the policies and work of the state conference. What seemed perfectly feasible at one session was discarded at the next. Fifteen meetings of the committee were held before the first draft was ready to be submitted to a lawyer and then presented to the state Boards.

At the Board meeting each article was thoroughly discussed and many changes and suggestions made. It was then referred back to the committee. They worked it over, and again submitted it to a lawyer. It was then typed and declared ready to be presented to the women at their annual state meeting in April, where it was adopted with the change of only a few words.

"The Minnesota Congregational Woman's Missionary Society," was the name chosen for the new organization, following closely the example set by other states.

The officers were to be a president, a first, second, and third vice-president, a recording secretary, a corresponding secretary, a treasurer and an auditor. The secretaries of the various departments and the directors of the nine associations of the state were also designated as officers. It was decided to have the same departments as under the old organizations namely: religious education, literature, box, thank-offering and editorial.

The duties of most of the officers are such as usually pertain to such officers. The duties of the second and third vice-presidents may be peculiar to the Minnesota organization and are as follows: the second vice-president is called the vice-president for foreign work and has charge of the foreign missionary work as outlined by the national foreign Board; the third vice-president is the vice-president for home work and has charge of the home missionary work as outlined by the national home Board. This leaves the president free to look after the work as a whole.

The executive committee consists of the seven first-named officers. The executive Board consists of these same officers together with the women of the regional committee of the state conference, the secretaries of the departments, the directors of the state associations, and forty representatives from the women's organizations of the churches, who are elected by the members of the board.

The wording of the first section of the article on membership was made to read, "Any organization of women promoting missionary work, in churches affiliated with the state conference, shall be auxiliary to this society."

A heavier burden than formerly was laid upon each association director. They are to secure a missionary organization in each church in their association and keep in close touch with them by correspondence and visits. They are to provide for the representation of this society on programs of association meetings and make reports to the corresponding secretary before each annual meeting. They are linked up with the state conference by being made a member of the fellowship committee of their own association. These fellowship committees have been assigned the work of bringing to the churches in their respective association the amount of the apportionment for each church and the project work. They will be required to visit each of their churches, explain the project work and as far as possible give them their choice of such work. The regional committee of the state conference is helping to organize this promotional work. Perhaps this plan is also peculiar to Minnesota.

The state conference voted at its last annual meet-

ing to pay the expenses of the different association directors and those of all the members of the fellowship committees.

The expenses of this new woman's organization in its promotional work for the state conference are to be provided by funds from the conference, the amount to be arranged by mutual agreement between the executive committees of the two organizations.

The only source of revenue retained by the woman's organization is that of the thank-offerings.

The state conference is planning to reorganize. It now consists of seventeen members, three of whom are women. The conference plans that the women shall be given their full share of the state work.

Because of legacies and gifts, and other difficult financial adjustments, the charter of the home Board will hold over for at least another year.

The first officers of the executive committee were nominated by ballot at the annual meeting. The secretaries and directors hold over until the next annual meeting. Hereafter all nominations will be made by a standing nominating committee. Each officer of the executive Board may have an associate to assist her in her work.

The first fall meeting of the new organization took the form of a luncheon given by members of the Board at the home of the president, Mrs. Lowell E. Jepson. It was the largest meeting that the Board ever held, several missionaries and other friends of the Board being present as guests. It was also a most enthusiastic meeting, the women feeling closer to each other in the united work than they ever had on the separate Boards.

The New and Old

LAST year the church at Waynoka, Oklahoma, began planning and working for a new building under the enthusiastic leadership of their present pastor, Rev. G. K. Goodwin. In March of 1926, they were in the midst of building operations, and on October 17 and 18 the house of worship shown on this page was dedicated amid great rejoicing. Unique in architecture, it combines the Spanish and Gothic types. It is pleasing in appearance and yet churchly. The new overlaps an old frame building most of which has been made available. The total outlay necessary is close to $10,000 of which the Building Society has rendered its happy portion. The story of the church goes back to 1894, shortly after the territory was opened to settlers. It started with only six charter members and now numbers ninety-six. Old residents triumphantly reminded the young of those first days, thirty-two years ago, when the first Sunday School was organized in that part of the state and they walked a plank over the creek to hold their meetings in a shack.

FIRST CONGREGATIONAL CHURCH, WAYNOKA, OKLAHOMA

The Sunday School idea has been held to the front all through the years. Through storm and sunshine, winter, wind and drought, devoted men and women have given thought and time to it and in it many who are doing Christian work in other communities received their first thought of service. In the renewed and well-adapted building, that idea has been cherished. The room for worship is of good proportion and in good taste, but the needs of Christian education and the training of the rising generation have been at every point well guarded. This edifice should immensely reinforce the Waynoka church, inspiring its members to finer loyalty and giving it in the eyes of the entire community an added dignity and a wider influence.

Besides the inspiring dedicatory contributions made by Dr. S. E. Ricker and Dr. Frank M. Sheldon, the presence of Rev. and Mrs. Samuel Pearson, of Houston, Texas, was received with especial appreciation, their labors in Waynoka being counted as one of her best religious assets.

The Friendly Service of Congregational Women

THE field equipment for the work of the Homeland Societies has always appealed to the women of our churches and they have through it found a way of expressing their personal interest in the missionaries as well as opportunity to share in carrying on the work. This service includes providing automobiles and their upkeep for large fields; furnishing parsonages, schools, dormitories and hospitals with household supplies; barrels for Southern schools; community boxes, layettes, Christmas boxes for teachers and young people away from home in school and college. All of this work, willingly performed and for which money is cheerfully given, provides in a great degree for the unmet needs of the national Homeland Societies. A very conservative estimate of the average value of boxes reported for home service by donors in one year was $50,000. The message of fellowship through the parsonage box is very welcome. A superintendent commenting on this service writes that "the missionary pastors on his field look forward with real appreciation to the annual box. The home missionary's Christmas would not be complete without it. The fellowship of those who may never meet the recipient of their box, but who send it for love's sake, means more to the worker than can well be expressed. We find great value in the parcels of used clothing. One of our most interested and faithful pastors in a large Western state has helped a whole community by distributing used clothing to those in need. Another in the same state is also doing much in this line. We are glad of the opportunity to distribute to needy people in our large parishes."

A word of warning born of experience is advisable in this respect. Sometimes the church in sending a box fails to appreciate the importance of observing the measurements of the family which are given on the application, having been secured from the missionary, and special needs mentioned; so there is danger that a box will be a sad disappointment to the parsonage family, and the fact that a box has been sent will probably prevent the family from receiving supplementary supplies to make good the loss. The Box Department, therefore, pleads with the churches that the contents of all boxes shall be clean, whole and in good condition; as far as possible let it be new. All household goods should be new. It is a waste of money to pay freight or express charges on worthless or useless goods, as well as the sad experience of the missionary. The work when well done is so helpful and rewarding, the Box Department suggests that the churches in larger numbers undertake this noble and dignified service for the pleasure it affords them as well as its educational ability to give information, and also to carry cheer and comfort to their co-workers. At present there are twenty-seven missionary box applications which have not been accepted by any church. We want good boxes for these missionary families and quickly. The Women's Department of the Congregational Church Extension Boards and the American Missionary Association cooperate with the women of the churches in this friendly service and have prepared "The Blue Book of Friendly Service," giving information, and, we trust, inspiration, for this important work. Copies of this publication may be had on application to the Woman's Department of the Church Extension Boards and the American Missionary Association, 287 Fourth Avenue, New York City.

What a Prairie Parsonage Is

By REV. C. L. HALL, D.D.

IT is a rare day when no one comes to the parsonage. When I arrived a few days ago the house had just emptied a bunch of preachers, white and Indian, who had been eating and sleeping at intervals while they ordained a new pastor. Fortunately he is yet the only Protestant pastor in this little place.

A young woman with a new baby had just left, after a long stay. She had found refuge till strong enough in body and spirit to go out again.

There are several families in the town who are part Indian. In one small house two of the daughters are struggling to finish high school. They work out of school hours to help support the family. There are a father and mother and eight children in the family. One of the girls had become tuberculous and had to go to a sanatorium. While waiting for arrangements to be made and money to be found, she slept here in the parsonage several days.

John Eye was in the parsonage one day to get a coffin for his grandchild, who had died in the

night. John was "Banged-in-the-Eye" once, and so named. He is an elderly man, in poor health. He ate his dinner like one underfed.

Ben Brave came later to talk about a child's funeral that he was to conduct in the absence of Blue Eyes, the pastor of the Bear Creek church, where the child had died. Ben Brave is the pastor of the Green Grass church, further down the Moreau. He was a student at Hampton Institute, Virginia, with Booker T. Washington. He was here again a day or two later. After a good meal he reminisced at length about Booker and other old friends.

Blue Eyes, the Bear Creek pastor, had come in twenty miles. He stayed all night and next day till the train came to take him south to a Young Men's Christian Association committee meeting.

Pastor Truby Iron Moccasin came from La Plant, thirty-five miles east. He spent the night and went with Mr. Hertz for a three days' evangelistic trip to the Upper Cheyenne churches. When they returned he spent the night again and the next morning till train time.

Hannah White Face came with her baby in arms. She was a Santee pupil. Now she seems to be a power that makes for right in the Bear Creek community. We were glad to return her hospitality, for she helped the people give us a good dinner after church when we met at an Indian home.

She came with Walking Bull and his wife. The wife had a diseased and painful eye and she must go to a hospital. Hannah must go to pilot them and interpret for them, lugging her babe. After dinner they all had to go back twenty miles behind slow horses. This was their second trip, for the money they looked for had not come.

Now we are expecting them again at any minute, perhaps all four of them, to stay for the night till the mixed train that comes once a day takes the two women east.

THE PRAIRIE PARSONAGE

Another day a woman came to plead for her husband. It is hoped that he will join one of the Indian churches. He is ambitious and he thinks he should be appointed as preacher. It was explained to her that the Congregational superintendent is not a bishop, but that the local church must elect its own leaders.

What next? Time would fail me to tell of all who through faith in the missionaries are entertained day after day in this American Missionary Association parsonage.

It's a cozy cottage, this parsonage, German, French, English and New England pilgrims have united in making it a brotherly place for Dakotas, and anybody under the sun, or under a cloud. They know where they will be welcomed and they come.

Congregational Representation on the Council of Women for Home Missions

AS the active work of the Council of Women for Home Missions is largely done through its committee, it is important that the women of each denomination should know their representation on these committees, and should be informed as to the activities of the committees and the duties of their members.

Formerly our Congregational representatives were appointed each year by the executive committee of the Federation. Under our new arrangement, they are appointed by the Woman's Committee of the Advisory Board of Thirty-six of the Home Board.

Following is the list of the committees of the Council and our representatives serving on them:

Alaska, Mrs. E. M. Van Cleve; City and Urban Industrial Relations, Mrs. B. J. Newman; Hebrews, Mrs. H. C. Herring; Indian Missions, ————; Literature, Mrs. H. H. Hart; Migrant Groups, Mrs. D. F. Updike; Mormonism, Mrs. J. J. Pearsall; Negro Americans, Mrs. H. F. Smith; New Americans, Mrs. E. H. Scott; Orientals and Hawaiians, Mrs. E. W. Peet; Publicity, Mrs. F. W. Wilcox; Recruiting, Miss Olive Pearson; Standard of Home Missionary Service, Mrs. F. A. Coombs; Town and Country (including Mountaineers), Mrs. H. F. White.

Pleasant Hill Academy

By E. H. ELAM, *Principal*

A FEW days ago Pleasant Hill Academy was again accredited by the Southern Association of Colleges and Secondary Schools. This recognition from an Association whose standards are particularly exacting is significant testimony that the "Mountain Top School" is fulfilling its function as an educational institution. Last year only one other school within a radius of fifty miles was accredited by the Association.

It is interesting to remember that the mountain boys and girls who are doing this fine scholastic work—at least all those in the boarding department—are engaged at the same time in productive labor. Every boarding student is required to work at least five hours a week. Most of the labor connected with the upkeep of the school is done by the students. They are graded at this work as they are in the classroom and are paid according to their grades. Thus a high quality of labor is assured and the students learn to work efficiently.

While some of the students work only a few hours, others need to work out all their expenses. No student is ever turned away because of inability to pay. Only a few days ago there arrived two fine boys who were not able even to buy their books. But they were put right into classes and like others will remain and work during the summer in addition to working during the school year in order that all their expenses may be paid.

This year more than one-half of all the student expenses are being worked out. This means that we must find, somewhere, $7,500 for working scholarships alone in order to meet the actual outlay for food, and school supplies of many kinds that are necessary to afford to these boys and girls the education they so well deserve.

One Missionary Committee

By MRS. HASTINGS H. HART

THE missionary committee described in this brief sketch is in the Westchester Congregational Church, of White Plains, where three separate congregations make up one corporate church; but the general plan would work equally well in any community where there are two or more churches of the same denomination.* Each of the four congregations has its own missionary committee, made up of representatives from the various organizations within the church. A certain number from each local missionary committee is appointed to serve as a central committee, known as the Westchester Missionary Committee. This central committee holds regular monthly meetings, at which all the missionary affairs of the congregations are considered.

The central committee fosters the missionary projects in which all the congregations unite, and advises and suggests in regard to others for which the congregations make themselves individually responsible. It helps with missionary speakers, missionary programs and literature, and promotes mission study classes, the use of the World Service plan in the Sunday Schools, and missionary ideas for the young people's societies.

All miscellaneous appeals from outside organizations are handled by this committee, and appropriations are recommended to the executive committee and local board.

Another enterprise carried on by this committee is the issuing once a month of a small news sheet called *The Chronicle,* in which are published items of missionary news, specific information as to projects, apportionment and such matters, and personal letters from the church missionaries.

Just now the central committee is dealing with the matter of projects. While the main enterprises of the congregations in the missionary field go on unchanged, each one is advised as to individual projects, and is furnished with necessary figures and information.

Through this central committee the Westchester church is supplied with a missionary treasurer, who is to assist and advise the local treasurers, see that full information is supplied them, and follow up the contribution to the accepted project. This missionary treasurer will be informed at all times as to the condition of missionary funds, and will disburse them as designated at regular intervals.

The membership of this central committee consists entirely of women, since in a commuting community it is impossible for the men to give the necessary time.

The committee works, however, in close cooperation with the local pastors, one or more of whom

*The Scarsdale church also has representation on this committee, and shares in chief missionary projects of the Westchester church.

usually attend its meetings, and who constantly maintain an advisory relation. Occasionally the members of the committee meet with the pastors and other church officers in a social way. Its constant endeavor is to develop a missionary consciousness in the individual members of the church, and to steadfastly promote the sharing of the church in our denominational missionary program.

Now, please, will some other church tell us about its missionary committee?

A Day at Lincoln Normal School, Marion, Alabama

By A Friend

IT was my privilege in October to spend a day at Lincoln Normal School in Marion, Alabama, with a friend who teaches there.

I found a good-sized campus with six large buildings, although when Mrs. Thompson, the principal, went there thirty years ago—after ten years of teaching in another American Missionary school—she found only an old plantation house and a small shop. Five of these buildings were worked upon largely by the students themselves, under competent supervision. Mrs. Thompson told me that much money had gone into these five buildings from second hand clothing sent from the North and sold to the colored people. In this way children are clothed and sent to school even when their parents are too poor to buy new clothing for them, and the proceeds make a fund most useful to the school.

Money is spent for materials only, and the students do the work. Mrs. Thompson can make a dollar do more work than any person I have ever seen.

We visited all the grades and the high school. Everywhere I found earnest students, hard at work. A considerable number of pupils walk five miles to school every morning and back at night. Others have lived at a distance of six and seven miles, while one boy tried to walk from his home nine miles away but had to give it up.

There are nearly four hundred and fifty pupils; and never have I met a group of more capable, earnest, devoted teachers than the twenty-six at this school. There is a distinctly Christian atmosphere, and even the mottoes on the walls of the school rooms show why those teachers are there giving their best to the colored race. The motto that faces the high school students every day is, "Our School for Christ." Two of the students expect to go to Africa as missionaries. One of the 1927 graduates hopes to go to Fisk next year, and later study medicine. Three-fourths of the teachers of the colored schools of the county are either graduates or former pupils of Lincoln Normal School.

All the work of the institution is done by students, and all the boarders work with their hands at least one hour a day. The boys are taught agriculture, carpentry and so forth. The girls are taught to cook, sew, and do all kinds of housework. I have never tasted more delicious butter than that made by the student-cook at the Teachers' Home, where I was entertained. The students cannot afford to have butter, but eat molasses on their biscuits, and live on very plain fare, so anxious are they for an education.

In the evening we went to call on the high school girls in their pretty rooms in their new dormitory, and everywhere we found happy, smiling faces. They were expecting us and the building was lighted from basement to attic. This fine new building into which the girls had moved only a few days before my arrival was largely a gift from the American Missionary Association. However, the Principal pledged to raise two thousand dollars, so gave the pupils a chance to contribute and altogether about three hundred dollars came from them. On the high school blackboard I saw a list of contributors which surprised me.

In Douglass Hall—the boys' dormitory—built long ago by students, we found the boys hard at work studying their lessons for the next day. The building, being old, is sadly in need of repairs, so that about twelve hundred dollars are needed to put the building in good condition. Mrs. Thompson is very frail, after an attack of pneumonia two years ago, but is trying to stay at her post until she can see the boys' dormitory repaired. She feels keenly the contrast between that building and the fine new Ranney Hall, and is most anxious to see conditions improved.

Mrs. Thompson has done a great work for Lincoln Normal School, and we who believe that the colored people deserve the education for which they are willing to work hard, should rally to the support of this worthy cause and furnish the money needed. From eight to ten dollars pays a year's tuition in the grades, and from sixteen to twenty dollars in the high school. How can one invest that sum where it will bring larger returns? All the students go out from the school equipped for a useful life—the boys with a trade and the

girls fitted to teach or become housekeepers. Visit the school for yourself and see what has been accomplished there. It will be a delightful experienc for you as it was for me.

A Program for Women's Missionary Societies

Based on "Our Templed Hills."

Hymn: God of the Earth, the Sky, the Sea.
Scripture: Psalm 104.
Prayers: For all children on our farms and in isolated communities; for the spiritualizing and uplifting of family life in country communities; for all pastors, missionaries, and leaders in hard and lonely fields.
Hymn: My God, I Thank Thee.
Reading: Selection from "Snow Bound."
Four Five-minute Talks:
1. Changes taking place in rural life.
2. Will the drift of population to cities continue, or d crease?
3. Country clubs and their influence on rural life (T Grange, Rural Boy and Girl Scouts, Garden Clu Better Baby Clubs, etc.)
4. The Child in the Rural Community.

Hymn: This is my Father's World.
Offering.
Closing Prayer.

The Practice of Prayer in Women's Missionary Meetings

JUST now, while the attention of all Christian women is called to the general Day of Prayer for Missions, we may well consider the place given to prayer in the ordinary, every-day meetings of women's societies. Not every society, of course, must delay the opening of its meetings until "the woman who can pray" arrives; but in the great majority of societies the number who can and will conduct a devotional service or lead in prayer is limited. We know the value of prayer in our personal lives. Why should we not give prayer its rightful place in the life of our church groups?

The officers of every woman's society might well give careful consideration to this matter. The spiritual life of the church is influenced by th spiritual life of its women. If these women wi sincerely and courageously pray together, no matte how simply, for the work of their church and th progress of the Kingdom, it will give fresh life an deeper meaning to all their activities. We are no afraid of the sound of our own voices when busines and social matters are under consideration. Wh should we be afraid to hear them in prayer? W can help our pastor, our Sunday School worker and our missionaries, by this ministry of faithfu loving prayer. Each meeting of the women's societ provides an opportunity for practice in praye which should be eagerly embraced.

The Teaching Church

FREQUENT inquiries come to the Education Society for suggestions and outlines that will help leaders and committees in the attempt to improve the work of their Church Schools. These range all the way from the desire for a genuine and thoroughgoing survey of the educational situation in the church to the attempt to give continuity and purposefulness to the teachers' and officers' conference by topics bearing upon this subject.

We are glad to note another group of inquiries coming from committees of religious education in the local church, the members of which are taking their task seriously and desire to fit themselves for intelligent and effective service. Several such committees are making it their first task to meet regularly for a careful study of the educational work of their church and ways in which it may be improved.

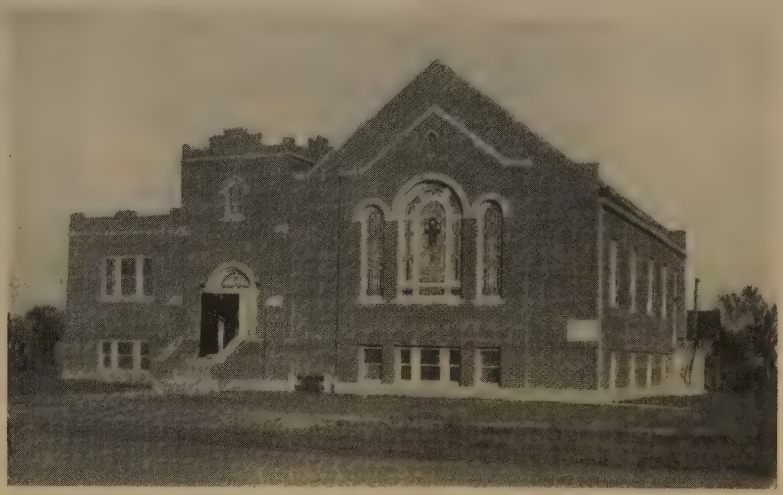
It happens that we have in one of the publications of our own Pilgrim Press an outline well adapted for such a study. It is "The Teachin Church," by B. S. Winchester and Erwin L. Shave The course was issued as one of our series fo adult discussion groups, but the topics included ar just such as a committee of religious educatio should consider, and with which the teachers an officers of the school should be familiar.

These topics include such as the following: Th purpose of the Church School and its relation t the church; recruiting members; the curriculum organization; equipment; teaching methods; trai ing and supervision of teachers; finances, and so o

The course itself is issued in pamphlet form a thirty-five cents. There is also a well chose "Library Package" of pamphlets bearing upon th topics discussed which may be secured for $1.5 These pamphlets, distributed to various members o the group as the study proceeds, add much to th value of the course. We commend this course fo wide use.

The Partridge Community Church

PARTRIDGE, Kansas, is a typical Kansas town with a population in the village of about two hundred and fifty people and with eight hundred to one thousand in the county within a three-mile limit. The town is located on both the Santa Fe and the Rock Island Railroads and the region is given largely to agriculture, dairying and stock-raising occupations. The comely structure which we are showing upon this page bears witness to the high purpose of the membership of the Partridge church. It was organized only in 1924 and now has a membership of one hundred and fifty-seven with a Sunday School of two hundred and fifty-five. Rev. C. A. Eshelman, the pastor, is spoken of by neighbors as a fine energetic man and as having led the enterprise with vigor and good judgment. In asking aid from the Building Society, he commends some of the older people who have put a great deal of thought and money into this building and also the young married couples who, though raising fine families of children, have not shirked the financial burden occasioned by the new house of worship. The cost is approximately $20,000. The church, though loyally Congregational, calls itself the Community Church because such a church is needed to centralize all of the religious activities of the neighborhood. A glance at this building will show that the church has made large provisions for educational and social work with the young. It is now facing the future with thankfulness to its old friends and with high hopes for making many that are new.



COMMUNITY CHURCH, PARTRIDGE, KANSAS

The Adult Bible Class

A REMARK often heard, when religious education is under discussion, is that our opportunity lies with the children who are plastic and in process of development. The adult is either safe or hopeless. Like many another remark, there is just enough of plausibility in this one to give it some weight. It usually provokes an acquiescent smile. Nevertheless, it is not true, if by it we mean that adult education is of little moment or safely neglected.

After all, the child grows up and receives his impressions and acquires his ideals in an adult-made world. If we take the position that we cannot change for the better the ideals and practice of those who have reached adult life, then the hope for progress is slight indeed.

One has only to consider what is going on in the line of general education for adults to see that the case is not so hopeless. Institutions like Cooper's Institute, the Ford Hall Forum, and many another such movement prove that grown men and women are interested, even eager to learn, and that they do change their ideals and their conduct as well.

It is equally clear from the observation of adult education that it has a technique of its own and that if it is to be vital and effective it must be carried on according to principles and methods which are suited to its needs. The trouble with too many adult classes in our Church Schools is that they are merely survivals of a plan and method that has known little variation since childhood. Set lessons, with moral homilies that differ but little from those aimed at the boys and girls, are not strong meat for men. As a matter of fact, even the youth of today rebel against their lifeless uniformity and conventionality.

But, as many a church forum and discussion group is finding out, there are plenty of vital topics and ample opportunity for live and free discussion. Take, for example, the question of the home and

family life. We bewail its decadence. We complain that the church and the school have taken over the functions of the home, and that family life has disappeared before the encroachments of modern society. But the home has not ceased to be a home, such as it is; nor can the church or school alter the fact that in the intimate relationships and contacts of the family the most powerful impulses are born and ideals formed which have lasting influence. What a subject this is for frank and serious study! It strikes at the very center of our life. Everyone has some experience upon which to base conclusions. Why not set about the study of it in the honest effort to learn how we may best equip our homes to perform the function that belongs to it in the present time?

To the leader who really wants to find inspiration and help for such study the *Adult Bible Class Magazine*, issued by our own Publishing Society, is a valuable aid. A considerable portion of its contents still have to do with the Uniform Lessons, as a concession to the many who want them; but at least an effort is made to make the comments thereon provocative of thought and leading to some practical conclusions.

But, as one runs over the numbers of the last few months, one is impressed by the wealth of material for a more varied program of study and discussion. In the January number, for instance, a feature is made of the question, "What is the Function of the Church?" The articles on this subject, by various writers, fairly bristle with challenging questions, many of them of a type that we must either try to answer or confess ourselves indifferent.

The subscription list seems to indicate that altogether too many of our adult Bible class leaders are not aware of the help to be gained from this periodical, or else they have not concerned themselves to find out about it. Twenty-five cents will bring three numbers to you for as many months, enough to try it out. Why not do so? Address the Congregational Publishing Society, 14 Beacon Street, Boston; or 19 South LaSalle Street, Chicago.

News in Brief

THE Finnish church in Eveleth, Minnesota, has finished the reconstruction of its building, which was occupied for the first time on Christmas morning, twenty-five people being present for a five o'clock service. The dedication was on January second.

The many who continue to miss the genial presence and wise counsel of Rev. Dr. Frederick T. Rouse will be glad to know that an appropriate tablet has been dedicated to his memory at the Pilgrim Church of Worcester, in whose service he spent the last seven years of his life.

The Federated Church at Shirley, Massachusetts, is a union of the Congregational and Universalist churches of that place. The union was consummated about four years ago and the present pastor is Rev. Philip King. The Federated Church has recently dedicated a new parish house which has been built at a cost of more than $17,000.

One of the best of the reconstructed or new lectures of the Building Society is that entitled "The New South." Miss Olive Pearson, with Dr. Bloom cooperating, has collected old and new illustrations of Congregational effort in the South and written up a lecture which will gladly be heard anywhere. Under the supervision of the Editorial Secretary of the Church Extension Boards, the best of workmanship has been put upon the colored slides to be used. After February first copies of the lecture will be in Boston and Chicago, as well as in the New York office.

Rev. Haroutune Khachadourian, serving Armenian missions in Binghamton and Syracuse, New York, reports for the last three months a growing spirit of cooperation on the part of Gregorian and Protestant Armenians. Union services have shown an attendance of over one hundred. In one of the hospitals a dying young man asked the pastor to pray for him. When he parted from him with the words, "Good night, Jim," the young man replied "Say 'good morning,' because I am going home to Jesus."

Congregationalism in the state of Michigan has lost a loyal worker and staunch supporter by the death of Rev. Irving Wesley Stuart, which occurred in Detroit, December twenty-seventh. Dr. Stuart was for many years pastor of the Brewster Pilgrim Church, which he organized in 1915, but for several years prior to his death he served as Superintendent of the Detroit Congregational Union. The churches under his care will sadly miss the advice and help of one they had come to know not only as an energetic, faithful and devoted worker but as a trusted friend.

A Test for Parents

The First Church, Newton, Massachusetts, recently printed on the back page of its calendar the following:

A SELF-EXAMINATION FOR FATHERS AND MOTHERS

1. Are all of my growing children enrolled in our Church School? Why not?
2. Have I ever visited the school? Do I know its curriculum? Or, what it is trying to do?
3. Do I know anything about the aim and method of modern Church School work, or am I still judging from impressions formed in my childhood?
4. Do I realize that the Church School is at present a necessary link in the education of my children, supplied by no other agency?
5. Do I appreciate the difficulties under which the Church School does its work, viz., *voluntary attendance?* and, very largely, at least, *voluntary instruction?* Have I given the Church School credit for what it has accomplished in the face of these difficulties?
6. Is my own attitude toward our school such that my children, through me, respect the Church School?
7. Have I placed the Church School upon at least as high a plane as my children's dancing school or music lessons, in requiring prompt and regular attendance and conscientious preparation?
8. Am I personally acquainted with my child's teacher? Have I ever met her in my own home? Have I ever conferred with her about my child's work, or thanked her for faithful service? Have I ever criticized her before my children or to myself? Have I ever inquired how I might help her?
9. Am I really convinced that I have graduated from the Church School myself and need no longer study the Bible or the Faith?
10. Do I study the Church School lessons with my boys and girls and encourage them to think it a manly, a womanly thing to know and love their Bible?
11. How many books have I read upon the religious development and training of children? Do I know how far our public library could help me in this matter?
12. Am I really willing to delegate all religious training and instruction of my children to the Church School, without help, sympathy or co-operation from myself?—SELECTED.

A Combination Offer

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The Congregationalist is a national weekly journal serving all our Congregational interests, combining the functions of a religious newspaper and organ of opinion for church and home.

The American Missionary covers the homeland missionary and educational field in an attractive and informing manner, using pen and camera.

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Tuskegee's Report Upon Lynchings

THE following data concerning lynchings for the past year was compiled by Tuskegee Institute in the Department of Records and Research. There were 29 persons lynched in 1926. This is 13 more than the number 16 for 1925, 13 more than the number 16 for 1924, 4 less than the number 33 for 1923, and 28 less than the number 57 for 1922. The courts had acquitted one of the victims. 20 of the persons lynched were taken from the hands of the law, 8 from jails and 12 from officers of the law outside of jails. 2 of the persons lynched were women.

There were 33 instances in which officers of the law prevented lynchings. 4 of these were in Northern states and 29 in Southern states. In 27 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 6 other instances, armed force was used to repel the would-be lynchers. In 4 instances during the year persons charged with being connected with lynching mobs were indicted. Of the 34 persons thus before the courts, 9 were sentenced to the penitentiary: 8 for terms ranging from 4 to 20 years, and 1 for life.

Of the 29 persons lynched, there were 22 Negroes, 6 whites, and 1 Indian. 5 or less than 17 per cent of those put to death were charged with rape or attempted rape. The offenses charged were: murder, 8; rape, 2; attempted rape, 3; killing officer of the law, 5; wounding officer of the law, 2; attacking woman, 1; insulting woman, 1; frightening woman, 1; burglary, 1; charge not reported, 5.

The states in which lynchings occurred and the number in each state are: Arkansas, 2; Florida, 8; Georgia, 1; Kentucky, 1; Mississippi, 4; New Mexico, 1; South Carolina, 3; Tennessee, 1; Texas, 7, and Virginia, 1.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR DECEMBER, 1926

Income for December from Investments	$2,119.72
Previously acknowledged	7,172.65
	$9,292.37

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information write The American Missionary Association.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of December				For Year from February 1 to December 31			
	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A. B. C. F. M..	$ 53,503	$ 68,010	.....	$14,507	$ 537,203	$ 558,666	.....	$21,463
W. B. M.....	32,586	25,141	$7,445	.....	241,859	236,406	$ 5,453	.....
W. B. M. I...	7,418	11,447	.....	4,029	142,239	142,144	95	.....
W. B. M. P...	472	1,513	.....	1,041	18,404	26,631	.....	8,227
C. E. S.....	10,506	12,886	.....	2,380	81,388	79,269	2,119	.....
C. B. Society..	15,448	17,835	.....	2,387	120,361	118,076	2,285	.....
C. H. M. S....	20,611	21,955	.....	1,344	132,130	141,719	.....	9,589
A. M. A.....	18,015	17,790	225	.....	181,773	206,388	.....	24,615
C. S. S. E. S...	4,441	5,132	.....	691	43,107	44,871	.....	1,764
C. B. M. R....	9,887	14,957	....	5,070	62,577	61,138	1,439	.....
Annuity Fund..	3,374	4,386	.....	1,012	22,181	17,661	4,520	.....
Found. for Ed..	4,008	5,497	.....	1,489	35,066	38,942	.....	3,876
Totals	$180,269	$206,549	$7,670	$33,950	$1,618,288	$1,671,911	$15,911	$69,534

Note: This tabulation does not include receipts for the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

An Indian Who Was Not Fooled

A PONCA Indian was given a title deed to his allotment. A group of speculators went out in their auto to try to buy the land, or art of it, from him. They named a price per cre that allowed of considerable margin of the elling price of land in the community. The sum otal that the Indian would receive was stressed. I see," said he. "Do you know where I can get ome land at that price? I would like to buy ome."

Indian Boy Anxious to Go to School

THE boy who runs away from home to escape being sent to school is not uncommon, but when a ten-year-old lad will tramp half-way cross the state of South Dakota to go to school looks very different.

A little Indian boy, giving the name of Jim Guy, as picked up along the Black and Yellow Trail id said he came from down near Lake Andes id that he had been walking and sleeping in hay-acks attempting to get to the Indian school at ierre.

From appearances he is about ten years old and ems quite bright and self-possessed. When motor-ts attempted to intercept him he protested stren-ously at not being able to go on.

Lost — a Boy!

NOT kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, ne hundred thousand men would rise to the rescue need be. Unfortunately the losing of this lad is ithout dramatic excitement, though very sad and ery real.

The fact is, his father lost him. Being too busy sit with him at the fireside and answer his trivial iestions during the years when fathers are the ily great heroes of the boys, he let go his hold. Yes, his mother lost him. Being much engrossed her teas, dinners and club programs, she let e maid hear the boy say his prayers and thus her ip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied th sermons for the wise and elderly who pay the ls, and having good care for dignity, the minister d elders were unmindful of the human feelings the boy in the pew and made no provision in rmon or song or manly sport for his boyishness. nd so the church and many sad-hearted parents e now looking earnestly for the lost boy.—From *ie School Index*, Cincinnati, Ohio.

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Our Church and Home Journal is the most effective bond which unites our Congregational fellowship. It keeps us informed regarding what our churches and church people are doing—and how; about our missionary and educational work at home and abroad, and the progress of the Christian world. It gives a Christian interpretation of Current Events; it records and interprets important conventions and conferences; gives us the best thought of religious and moral leaders on vital questions; tells the life stories of men and women of achievement; provides excellent children's stories; pleasing poetry and pictures; reviews and worthwhile books; and it gives comfort, stimulus and help for spiritual life and service.

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The Book Shelf

THE ROMANCE OF JAPAN. *By James A. B. Scherer. George H. Doran & Co. pp.* 326. $3.50 *net.*

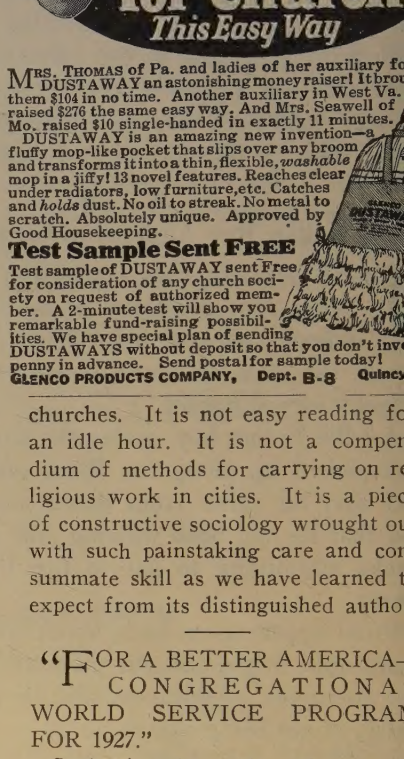
This is a swift and vivid story of Japanese history from the seventh century up to the present time. It is addressed to the general reader rather than the specialist and frankly aims to promote among Americans a fuller acquaintance with and a better understanding of the remarkable folks of the Sunrise Land. For such a task Dr. Scherer is admirably equipped. A Californian and Director of the Southwest Museum of Los Angeles, four years of his early life were spent in Japan, where he has recently made a second prolonged visit. He is intimately acquainted with many of the leading Japanese on both sides of the Pacific, has for twenty years been the English editor of the principal Japanese newspaper of California, and is the author of the successful book, "Japan Today," which he wishes the present volume to supersede. Dr. Scherer's evident fondness for the Japanese, his interest in their romantic history, his appreciation of their extraordinary gifts and many remarkable qualities make his account of them most attractive. He wisely omits confusing details and tells his story in a clear, straightforward fashion that is delightful to follow. The most important and interesting part of the book deals with contemporary Japan—the sudden transformation and the astonishing progress witnessed by recent years; the nation's part in three great wars and the effect of these upon her people; the great earthquake and her marvelous recovery from that unparalleled calamity. With special attention we read the pages devoted to her past and present attitude towards America.

It is interesting to find so warm a friend of the Japanese stoutly opposed to their admission as immigrants to this country. Upon this subject he writes: "Far from charging social or moral inferiority against the Japanese, California's contention based itself on an implicit recognition of their superior economy and industry with which white labor cannot compete . . . . The matter has never been more tersely summed up than by an editor of the San Francisco Chronicle in paying tribute to the Japanese as a race 'fully as capable as our own and having the added advantage of being enured by centuries of self-denial to a mode of life to which we do not wish to conform even if we had the ability to do so.'" He also quotes from a highly sympathetic study of the Japanese problem in the United States "the economic argument compressed into exactly six words—'immigration involves a conflict of standards.'"

Dr. Scherer laments the brusqueness of our official dealings with the Japanese people and the lack of that courtesy which means so much to the Oriental. "Australia says the same thing with her immigration laws that we say with ours, but she says it without offense, without wounding Oriental susceptibilities because she gives considerate thought to its form. There must be an intelligent formulation of international policies, an economic understanding clear as day with other members of the world group, so that force may become less aggressive, thought become more authoritative and intelligent cooperation come finally to take the place of murderous and ultimately suicidal competition. There would be but scant danger of wars if all the thinking races of men would but learn this small truth from Buddha —that stupidity is a cardinal sin.

ONE THOUSAND CITY CHURCHES. *By H. Paul Douglass. George H. Doran Co. pp.* 380. $4 *net.*

In this volume Dr. Douglass reports an investigation of 1,044 representative Protestant city churches in American cities of over 100,000 population. Behind these urban churches he finds the rural churches from which they have sprung, whose plans of organization, methods, aims, activities and essential mode of life they retain. In many cases a city church remains rural in character although urban in situation, in others it is more or less modified by the effort to adapt itself to an urban environment. The extent to which city churches are thus adapted to city life forms a basis for comparison and classification among them. The book presents an immense mass of data dealing with all sides of the life and activities of these 1000 churches. It is not easy reading fo an idle hour. It is not a compen dium of methods for carrying on re ligious work in cities. It is a piec of constructive sociology wrought ou with such painstaking care and con summate skill as we have learned t expect from its distinguished autho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"FOR A BETTER AMERICA- CONGREGATIONA WORLD SERVICE PROGRAM FOR 1927."

Such is the title of an a tractive booklet issued by the Con gregational Home Boards throug the Department of Missionary Edu cation.

This little pamphlet emphasize the essential oneness of our mission ary work in the home field whic is expressed by the unification o the various Boards that is now i process. With other important ma ter it includes half a dozen program for missionary day in the Sunda School, each presenting a speci field or department of the wor This includes, under a single cove what the societies have hitherto i sued separately. At the same tim appear two important supplementar leaflets intended for the leaders o younger children: "What Junio Can Do in Working for a Bette America" and "Primary Childre Working for a Better America."

These contain interesting sugge tions, projects and plans for mi sionary instruction and illustrativ stories. With them also goes a pi ture sheet. No modern Sunda School should fail to secure and u these admirable helps in the field o missionary instruction.